

Parifij frij dej.

The tranquillitie
of the minde.

A verye excellent and
most comfortable Orati-
on, plainly directing eue-
rye man, & woman, to the true
tranquillitie and quyetnesse
of their minde. Compyled in Latine
by Iohn Barnarde, Student in the
Vniuersity of Cambridge, now
lately translated into Eng-
lishe by Anthony
Marten.

Meliora Spero.

Anno. 1570.

¶ Imprinted at London by
Henry Denham, for
Wylliam Norton.

Historia de

rebus bellicis

in Hispania et

provinciis Ibericis

et Gallicis ab anno

1500 usque ad annum

1510. In quibus

etiam de rebus Hispaniis

et Gallicis ab anno

1510 usque ad annum

1515. In quibus

etiam de rebus Hispaniis

et Gallicis ab anno

1515 usque ad annum

To the ryght Honorable
the Lord William Howarde,
Barron of Effingham, Knight
of the most Noble order of the Gar-
ter, and Lorde Chamberlaine of the
Queenes Maiesties moſte Honorable
houſhold: Anthony Marten Sewer
of hir highnesſe moſte hono-
rable Chamber, wiſh-
eth helth, proſpe-
ritie, and
peaceable tranquillitie of
minde in Christ
Iefu.

 According to my
promise (right ho-
norabile) in my for-
mer Epistle made
to your Lordship: Both for
your more easiere reading of this
comfortable Oration, concer-

The Epistle.

ning true tranquillitie of the
minde, and also for your bet-
ter edifying therein, I haue
causde the same to be im prin-
ted. So as, if it please you, be-
tweene whyles, (when vaca-
tion from publique affayres
shall giue you leauue) to bestow
some priuate exercise therin:
you may reapre such inestima-
ble comfort and commoditie
thereby, as not onely, your
Lordship for your part, shall
fullye confirme your owne
minde in perfite stedfastnesse:
be

The Epistle.

be it in honorable and prosp-
rous dayes (which God bee
praised you inioye) eyther in
aduersitie, sicknesse, or losse of
friendes (which by Gods ap-
pointmēt we mortal men daily
are subiect vnto) but also, you
shal be able to teach and con-
uince al others, whiche with cō-
tinuall study, & restlesse tra-
uaile disquiet themselues with
worldly vanities : seeking ey-
ther at home where they liue,
or else by their industrie in
farre Countries , a meane to

The Epistle.

obtaine the quietnesse of their
mindes, after once so easie a
meanes, as is the free accessse to
this booke shall be prest before
their eies. The Compiler here-
of (while hee liued) of what
disposition he was, it appeares
by the Booke it selfe : which
could not otherwise proceede,
then from a godly & iustified
spirite. But althoughe, this
Translator, eyther in respect
of his owne vnworthynesse,
may be iudged vnfit, to pre-
sent ynto your Honor so wor-
thy

The Epistle.

thy a thing, & to lay the same
before the eies of the world: ei-
ther else, for his manifold im-
perfeccions, unnable to expresse
in Englishe, the sentences, of
so manye Poets and auncient
famous doctors of the church,
as are comprehended & cited
in this little booke: Yet, this is
my humble request, that howe
much soever shal be detracted
from my ablenesse and suffici-
ency herein, so much the more
may be added to my paines &
dyligence taken in the same,
and

The Epistle.

and also to my poore good will
borne to your Lordship. If this
be performed, and all thankes
whatsoeuer, might seeme to be
due, by any others taking pro-
fite hereby, be wholly rendred
to your Lordship : and your
Lordship yeelding the same a-
gaine vnto God: I, for my part
shal acknowledge my selfe en-
tirely to haue obtained, for this
my zealous indeuour herein
bestowed, as great recompence
as my heart therein desired.

Your Lordships humble and obedient
Anthony Marten.

To the Reader.



O B E I T (GOOD Christian Reader) that thou hauing provided for thy selfe, aboundinge of wealthe in this worlde, infinite substaunce, plentifull commodities, with hope to augment and increase the same by large and ample gaynes: and hast settled thy heart to builde thee a sumptuous, strong, and beautifull house, as wylk for the bestowing and ordering of these thy temporall ryches, as for the sure and safe custodie of them, saying with thy selfe: this yeare I will be occupied in searching out of Timber, Stone, Bricke, Lyme, Labourers and excellent workemen, for the better accomplishing of this my deuice. The seconde yeare I will be furnished of all these thinges, and prepare them readie for the worke: and the thirde yeare I minde to builde and erect my house.

Will not thy heart burne within thee, while the cogitation hereof is thus fixed within thy breast? wilt thou not imagine, that while all these thinges are in performing according to thy desire, that euenie day will be a yeare, and every yeare a number? Wouldest thou not with an earnest desire seeke to bee released of this hope ioyned with feare, planted within thy breast, and with all the trauell of thy bodie, labour to see the ende of this thy device and

A.j. purpose,

The Preface.

purpose, and that with all expedition? Whildest thou art yet casting and pondering of all these matters in thy minde, howe to bring them to good effect: If two of thy dearest friendes , who haue a speciall regarde to thy bodie least it should perish with trauell and care , doe presently come vnto thee : The one of them saying : Beholde, the Timber , Bricke, Stone,Lyme , and all other necessarie thinges , for buylding, which I layde vp in store for mine owne selfe , my wife, and my children , to buylde vs an house withall , I haue ment towardes thee . And that other friend also, the sooner to deliuere thee frō thy troublesome imaginacions, say vnto thee : Loe, all these things meete for buylding, I haue brought to the place where thou hast determined to lay thy foundation. The plat forme is drawne : the stuffe is excellent , and well wrought : the worke is framed, and readie to be erected : and the season of the yeare verie well serueth. Therefore ease thy minde, vnburthen thy conscience, set thy heart at libertie : Now there remayneth no trauell for thee, but onelye, that thou throughlye ouersee and suruay the whole gift , which we haue bestowed vpon thee. That is to saye : beginning with the first stone of the foundation, vewing and beholding euery thing by percell meale , till thou come to the principall Piller in the middest,vpon which, the whole work is appoynted to depende: And so continuing thy vewe and suruay, till thou come to the last part, being the roose of the same house , there to beholde
the

The Preface.

the force and strength therof, for resisting the stormie tempestes of raging Winter. When thou hast thus done, beginne thy house, and finishe the same in fewe dayes, to thy contention, which before thou diddest feare, in many yeares coulde scarcely haue beeene perfourmed. Wilt thou nowe thou worldly mynded man, bee vngratefull for this so high an earthly benifite receyued? Or wilt thou not consent, to this so reasonable and friendly a demaunde, of such thy deare friendes? Nay, (I am sure) thou wilt not onely bee thankefull, but also wilt runne with all diligence, with great admiration, with louing countenaunce, and with all feast and melody, to imbrace them, who haue deliuered thy bodie from trauell and watching, and discharged thy minde from the thing whereof it stooode in feare. Yea, and I doubt not, but thou wilt with a glad and willing mynde, accomplithe and fulfill this their gentle and easie request made vnto thee. If now, thou haue thus taken carke and care, about the buylding of an earthly mancion, to repose and lay vp thy temporall treasure, to place and solace thy carrian Carkasse. : If thou haue thus taken thought for the bodie, so corruptible a thing, so loose of life, so short of lyfe, so vncertaine of lyfe, and of it selfe alone no life, which so many yeares is a growing, and so fewe houres a fading: if thou be thus discharged of thy bodily trauell, and of the feare of trauell, by these thy two speciaill friendes: Howe much more circumspection, and

A.ij.

stedfast

The Preface.

stedfast care and diligence, oughtest thou to haue
over thy soule, so incorruptible a thing, so eternall,
so heauenly, and vnspeakeable a gift, in so shoit a
minute chaunged, from sinne to blesse, from man
to an Aungell, from earth to Paradice, from mo-
mentanie lyfe, to vnspeakable thousandes of ages,
from warre to rewarde, from tryall of fayth, to tri-
umph for victorie, from continuall vexation, strife
and vnprietenesse, to perpetuall consolation, securi-
tie and quietnesse: Howe much more prouident
(especiallye in this wonderfull age wherein thy
mynde is so moued and tossed to and fro, to see the
world wonder, and the Deuill rage, that Christ
his true Religion is raysed vppe and published)
oughtest thou to bee in puruaying for the assured
knowledge of the true Tranquillitie, stay, and con-
firmation of thy minde: a matter sufficient and able
to buylde thee a celestiall habitation, wherein thou
mayest lay vp thy heauenly treasure: wherein thou
shalt inioy the parpetuall fellowship of Aungelles,
the continuall contemplation of Gods deuine Ma-
iestie, the fruition of euerlasting ioy and felicitie,
and the lively fountaine of eternall lyfe. If thou
with this lightnesse of hearte, with this zeale of
minde, and with these tokens of gladnesse, wilt
accept and imbrace thy friends, which haue shewed
thee of so earthly a commoditie, of so fraile a thing,
and (as I maye terme it) of such a masse of Morter:
With how much more seruent zeale, pure loue, and
beneuolent minde, (beloued) art thou to accept the

Author

The Preface.

Author hereof, and Translator of the same, who haue presented so singuler a benifite vnto thee as is this booke, which may so much further and profite thee for the safetie of thy soule. The one of these thy friendes, nurst and educated, in the beautifull lappe of liberall science: the other led (till he had seene this booke) with delights, and trayned (from youth) to the intisementes of Courtly vanities. The one, alwayes fedde, with deuine foode of Euangelicall Doctrine: the other taught (till erewhilst) with prophane knowledge of obscure darkenesse. The one practising as well by his life, as by his penne, to compile and gather togither, the deepe and secret wisedome of Tranquillitie of the minde: the other (beeing scoller to this booke, and hauing put in proufe, the Lessons therein learned) remayneth as a witnesse to the worlde, of the manifolde consolation and commoditie reaped by the same. The one hauing layde vp in store, this maruellous stiffe of building, for the edifying of hymselfe, and of all those in the vniuersall worlde which vnderstand the Latine tongue: the other for the dutie he oweth to hys Countrie, hath brought foorth the same, and layde it readie before the eyes of all oure Englishe Nation and Countrie. All the thanks and recompence, which he hopeth to reap of thee, is that thou (and that for thine owne singuler pleasure, comfort, and commoditie) wylt wholye reade ouer the same, especially bycause it is one whole continued stile and Oration, depending

The Preface.

ding consequently, (yet playnly, easily, and manifestlye) one poynt vpon an other : And therefore, thou must of necessarie so doe , if thou wilt learne how to obtaine the true quietnesse of thy mynde. This I will assure thee(gentle Reader,) that if thou wylt,with attentive eares peruse this booke,in such sort, as I haue declared vnto thee : of what state, condicion,or degree so euer thou bee , or howe so euer thy bodie bee inclined, or thy mynde affected, thou shalt reape inestimable and heauenly profit thereby. In such sort as if thou be high of dignitie : thou wilt not become disdainefull : If thou bee base of state : ambitious . Or if thou bee meane of cal-ling : mutable and inconstant. Neyther in prospe-ritie , thou wilt shewe thy selfe vngratefull , but thankefull : not proude, but lowly of spirite . In sodaine sadnesse: thou wilt lay holde vpon speedie merynesse . In vnreasonable meriness: vpon dis-crete temperaunce . In the leaden lethargie and disease of sinne : vpon the quicke remembraunce of mercie by Christ . In aduersitie , thou wilt not be-come impacient,nor pensiue : but quiet and ioyfull. In ficknesse, not murmurant and waywarde : but pacient and content with Gods visitation. Yea,such fruite mayst thou finde , by some small paynes be-stowed herein,as I dare speake it,thou shalt confesse thy selfe, to stand a thousand tymes more afraid of thy three most spitefull aduersaries (I meane the worlde the fleshe and the deuill) when the worlde most flattreth thee,with the glorious and glittering shew

The Preface.

shew of hir vaine giftes, bestowed vpon thee, and in thy chiefest securitie of welth and happy dayes, than in the most troublesome tempestes of trying thy fayth, by affliction of the worlde, by prouocation of the flesh, or by Sathanis instigation of thy minde: eyther else in the time, when God by his owne handes doth lay his gentle correction of sicknesse vpō thee. Afeard (I say) in such safe prosperitie, least God make small account of thee: glad and ioyfull in pinching aduersity, bicause he acknowledgeth thee for his naturall child, and not reiecteth thee as a reprobate bastard. That thou being thus mortified to the world, and renued by Christ, to the life to come, mayest (so long as the blessed will of God is, that thy wretched carkasse shal yet remaine vpon the face of the earth) be so light and glad of heart, so firme, calme, & quiet of minde, in the true faith of Iesus Christ, and so rauished with angelicall, and spiritual cogitation vpon deuine and heauenly treasures: as thy verie self, may be alredy seperated from thy selfe, and thy body no longer seeme to beare, rule, suppresse, and Prison the spirit (as in euery carnall minded man it doth.) But the spirite altogether to direct, sanctifie, subdue and gouerne the bodie, and the same to beare, leade, and carie about with it, no lesse, than if it were alreadie chaunged, and lifted vp to the euerlasting felicitie of Gods eternall kingdome, purchased for vs by his sonne Iesus, who with the father & the holy ghost, one eternall God be blessed, praysed, and magnified, nowe and in the worlde
to come. Amen.

An admonition to the Reader.

WLthough (beloued Reader) this Treatise, be not of those sort of Bookes, vvhich are vsually deuided into Chapters , cyther short or long: yet, asvvell by notes in the margent , as also by the tytles obouie the heade of euery leafe , you are no lesse plainlye directed to euery perticular matter therein, than by the other you might be.



A godly and faythfull O-
ration full of comfort, which
intreateth of true tranquilitie of
the minde, compiled and gathe-
red in Latin by John Barnard,
englished by Anthonic
Marten.



T SHALL (GOOD people) be a thing most profitable and very godly, and in all mischaunces the readiest refuge, if I shall indeede performe (as in hope I haue attempted) to shewe with all diligence, where the true tranquillitie of the minde may be founde. The which beeing founde out, I may plainly (as it were with my finger) set it forth, to the true louers therof: & being so set out, I may incourage and prouoke them, to imbrace, follow, and earnestly labbor to atchieue the same: that all impediments remoued, and all carefulnesse put of and layde aside, there be no aduersitie so great in any state of lyfe to ouercharge them, but they beare and passe ouer

B.f. the

The Philosophers

the same with a pacient minde , as people
who dispise the vanities of this worlde, be-
ing rauished with meditation of the newe
life to begin, and desire of ascending to high-
er things of more estimation.

But although the thing which I shall la-
bour to be knowne and layde abroade, and
with due commendation to be set forth , be
a matter very delectable, and of every one
seruently with all prayer to be desired , yet
neverthelesse, if I shal reprooue those things
in the proceeding of my Oration, which
might seeme to be allowed: it will be a hard
matter, and a wozke of great difficultye, to
disswade a man from the thing , which by
wrong iudgement he hath conceyued , and
to cause, that he not onely in countenaunce
and shewe , doe make much of the cleare
light of the truth, and receyue the same a-
gaine once excluded from hym : but also
that the minde may conuey it in by h entrie
of the hart, and to loue it with al his power,
to carrie it about with him , and to suffer it
to be wrested and woon away, by no subtile
deuise of obscure darkenesse. For in every
age, and especially in the schooles of Philo-
sophers,

sophers, was the question, concerning the true tranquilitie of the minde, reasoned of, no lesse than was that of þ felicitie of mans life; for which, it is reported, they fell often times at great controuersie. Which controuersie, rose not so much of the varietie of mens opinions, as of the diuers trades of sundrie other mens liues. For thence, euer y man hoped to obtaine the quietnesse of his minde, wherein he counted the originall of his owne imagined chiefest good to rest.

As the noble Philosophers, counting the The Phi-
losophers
trāquillity. happie life to consist in contemplation and knowledge of things, looked to reap that exceeding ioy of a quiet minde, by the very knowledge and through seeing of the truth.

For why did Democrytus (as it is reported) put out his owne eyes, set naught by his patrimony, leauue his landes vnhusbanded, but to withdrawe his minde altogether from cares and imaginacions, and to aspire to a happie life, and to the staynednesse of his minde, so highly to be wished for. A. pollonius a Philosopher of Pythagoras opinion (as saint Hierom in a certaine Epistle to Paulinus, recitateth out of Philostra-

Democritus, 1.

The four-
nay of A-
pollonius. 2

W.H. tus)

The Philosophers

tus) passed ouer Cancasus, went through the countries of the Albanes, Scythes, and Massagetes, entered into the most welthe kingdome of India, and at last having past ouer the most large water of Physō (which sonie thinke to be Ganges) he came to the Brachmans to here Hiarcha, who being in a thzone of golde, and drinking of Tantalus fountaine, sat among a fewe schollers, teaching the nature of thinges, the motion of Starres, & the course of dayes. From thence returning to Alexandria: by the Elamites, Babilonians, Parthians, Syrians, Phenices, Arabians, and Philistians, he went into Ethiopia, to see the Gymnosophistes, and to beholde the table of the sunne in the grauelly sande. This man, did he in vaine spend so great labors, paciently suffer so manye grieses, enter in so great leopardies, by passing so many divers regions, by abyding so many penuries in performing his iorneys, to the intent he might be present to heare the most famous doctoz of y worlde speake with their lively voyce, teaching the precepts of their wisedome? or did he it to the intent he might euerye where finde some what

Tranquillitie:

3

what to be taught : that he alwayes profiting himselfe, might euery day procede better and better, and by that meanes, atchieue to the highest degree of happynesse and securitie of mind, hazarded with so many trauelles and daungers. To fill vp the number of thre, I will for the same purpose make mentio of Cleanthes, and bouch him as a lively image hereof : who alone by his example, may serue in stede of all other, to shake of from mortall men, their so heauie sluggishnesse and so deepe rooted sleepe of pdlenesse : and to worke in vs a loue of trauell and diligence. Which Cleanthes (sayth Laertius) was so set on fire with the loue of philosophie, that when he was greatly surcharged with penurie and pouertie, he drewe water in the night time within the gardens, to relieuе his nediness, but in the day time he applyed his trauell continually to his booke & study, without any intermission. And the same man (they say) being destitute of money to buye paper, was wont to write such thinges as he heard of Zeno, vpon shelles and Dre bones. Did any thing drive this Cleathes (whom for enduring of paynes

The won-
derfull
thirst that
Cleanthes
had after
wisedome.

orij fuga &
affinitatis
exemplum.
at studiorum
philosophice

The Tranquillitie of
paynes they named a seconde Hercules) to
take in hand so many dayly and nightly la-
borz , so willingly to suffer & go through so
many watchings, sparing himselfe neyther
day nor night : unlesse that wyth his won-
derfull great toyles , he thought throughtly
to aspire to the highest degree of wisedome
and learning , whiche might sette hys
minde in a happy state, (beeing once deli-
vered from trouble and feare , eased of the
great greedinesse of desire , woyded of all
violent and troublesome motion of disqui-
etnesse) and so to delight it selfe with the
swete foode of knowledge and cunning:
Wherfore the Philosophers lyfe to what
ende it tended, and what quietnesse of mind
it sought , and whither that greedinesse of
minde had relation, why it refused no trou-
ble nor veration in bringing to effect theyz
principall learning : it plainlye and mani-
festlye appears by the examples here re-
cited.

The tran-
quillitie of
ciuill Go-
vernours.

But nowr the noble Princes and Co-
vernours of common weales, mightie kings
also and Emperours, which cannot liue in
quiet contemplation as Philosophers doe,
but

but must be occupied in their assayres and gouernment of the common welth, as ciuil Magistrates : they seeke the tranquillitie of mynde, euen of those their actes and deedes, whereby they are wont to hunt diligently for the happie life. For shunning base estate as nigh as they can , and vnnoblenesse of their name, they are caried in a maner heding to honours and dignities , and to the greedinesse of fame and prayse: eyther desiring to augment their substance at home, if they be peaceable : eyther else inlarging the boundes of their dominions, and subduing of strange nations if they be warriors, and delight in armes. Whose greedinesse of honour what else doth it seeke, but to be filled therewith? For what else is ambition (if ambition can be satisfied) but a certaine tranquillitie of minde, wherewith the hote greedie desire is quenched and fulfilled. And this did Alexander (for his actes surnamed great) seele , whose insatiable gut of glorie, could never be contented with any victory. For after an innumerable sort of victories gotten in the East partes , when he heard Anaxarchus reason that there were an infinite

The insatiable ambition of
finite Alexander.

Gainmongers

fynste number of woldes. It is sayde, he
brust out into teares, and bewayled his for-
tune. Who, when his friendes had demau-
ded of him whither any thing had chaunced
worthie lamenting, aunswere: haue we
no cause (sayth he) to lament our estate, if
there be (as they say) innumerable woldes
and we as yet are not become Lord of one.
O wretched Prince, that desiring to be sa-
tisfied with glorie, and seeking a rest from
his cares and a quietnesse of minde by con-
quering of Natiōns, and yet could not ap-
poynt an ende of his ambition, nor limit the
same within any bounds, neyther by so ma-
ny victories gotten, neither by such infinite
power atchiewed.

Gainmon-
gers tran-
quillitie.

Againe, a great part of mortall men, as
craftes men, Marchauntes, Usurers, and
they that in barganings bystow their time,
intending to themselues great and ample
gaines, gape after getting of money, and
heaping of riches on every side: and recko-
ning with themselues, that the fruites of
their labour, and swage of their grēdie de-
sire consisteth in getting of money and aug-
menting of substance. Such kinde of men
lay

Tranquillitie.

5

lay sure holde of the precept commonlye
knotone of the Poet Horace.

O Cytis, first money seeke to gaine,
After money, labor vertues to attaine.
But the other sentence of the same Poet,
they reiect, and dispise in their minde, not
willing once to heare it namde.

For more is golde, than siluer folde:
But vertues are more high than golde.

In our age, but especially within late
yeares, couetousnesse hath preuyaled a-
boue measure, and taken deepe roote, by en-
tering and possessing the heartes of every
one, of all ages, states, and degrées, that vn-
lesse God, with al expedition, put to his hel-
ping hande, we may dispaire of any reme-
die for this disease, and iustlye complaine
with Ouid.

A golden worlde is now in deede,
when loue for golde is wonne,
And honours great are purchased,
and bought for golde alone:
Come thou thy selfe Homer,
companied with thy Muses nine,
If thou come emptie handed:
like so shalt thou depart againe.

C.f.

But

Spoken
ironice or in
mocking
wise.

Ouid.

Tranquillitie of

But of all couetous persons, none commit
more damnable offence, nor more haynous
crime, than they, which to the hurt & hindre-
rance of others, couple house to house, & land
to lande , and such as ioyne large and won-
derfull possessions togither , as rich booties
gotten by violence, robbery, murther , and
deceyte. Of whome Esay demaundes, whi-
ther they think, that they themselues alone
and no other, shall dwell in the lande.

Esay. 5.

The tran-
quillitie of
voluptu-
ons men.

Last of all, verie manye, not alonely of
the riche and substantiall persons, which for
their great wealth may beare it, but of the
poorer sort also (being prodigal and riotous,
consumers of patrimonie , such as live in
great dette to other men , and with their
owne, cannot maintaine so great expences)
doe leade their life in deliciousnesse , make
much of their throte, belly, and other volup-
tuosnesse, go clothed in gorgeous apparel,
haue pleasure in banquettings and fellow-
ships , and being delighted with reere and
after suppers, garnish their tables with ex-
quisite and fine dainties, burne sweete per-
fumes, make filthie songs, and according to
their deedes, wordes, and iestures, they will
maks

the voluptuous.

6

make consonant the tyme of their pypes
and instrumentes, delighting themselues
in daunsing and bawting. Moreouer, they
prouoke men to laughter, with their sonde
talke, with their baseinely iestes, with their
wanton and toying wordes : they spende
their whole tyme in playing at Dice, and o-
ther like kindes of feminine delightes, and
they seeke for a happie and quiet life, in such
vile pleasures, as are not meete once to bee
named! To much hath ydlenesse, wine,
women, huntynge, bathinges, and games
preuayled, among such as would be coun-
ted Gentlemen, and are not without quali-
ties of Gentlemen. But if they so runne at
randon in ydlenesse, casting & ouerthrow-
ing themselues thereby, and (shewing to be
fitte schollers of Epicurus) haue regarde to
no ende but to pleasure (as Sardanapalus
the king of Assiria did) they differ not much
in iudgement, from brute beastes, and bee-
ing blinded, doe cast in a maner of no
greater thinges, than doe brute beastes,
but wholy cleave to the desire of their owne
senses and bodyes, as beastes and cattle do.
Some of the welthier sort of them say with

C.ij.

the

Tranquillitie of

the riche man, whom our saviour discribes
in the Gospell of Luke: *My soule, thou hast
plentie of god layde vp in store for manye
yeares, take thine ease, eate, drinke, and be
mery.* Others also, rehearse the wordes of
the wicked, which Salomon declareth in
the second Chapter of the booke of wisdom:
*Short is our lyfe, sorowfull, lothsome, and
full of heauinesse of minde are our dayes:*
*There can be no such remedie imagined a-
gainst the cruell and ineuitable stroke of
death, that any one living creature, by stry-
ving, can shonne and auoyde the same: we
haue knowne none of the dead, that hath re-
vived and scaped from them beneath, but
at al aduentures are we borne, and in short
space, shall we become as if we never had
beene.* After such long maner of talke, at
length they adde: *Come therefore, and let
vs enjoy our goodes while we be here, let vs
fill our selues with wine, let vs annoynt
our bodies, and passe ouer the flower of our
age in myght and pleasantnesse, let none of
vs be dessitute of pleasures, let vs in every
place where we come, leaue tokens & mo-
numents of the soyes we haue had: *For
here**

The Authors indeuour.

7

here is our commodity, here is our portion
of inheritaunce. Many other customes (en-
mies to lyfe) I coulde recite, both to shewe
the desire of al men in getting, and the strife
of many in seeking a rest from their cares :
and whereby I might discouer the error
almost of all men, in declining from the
true tranquillitie of the minde, which they
strive to attaine : But with these four
kinde of trades, which hitherto I haue tou-
ched, I will satissie my selfe.

Powe what am I, or what knowledge
remaynes in me, that the thing wherein so
great a multitude of mortall men in seeking
haue missed, I to take vpon me as a credi-
ble iudge to gine sentence for auoyding of
controuersie, and as some notable divine,
of credite aboue others, to dispute of the
right way, vnto the true tranquillitie of the
minde. But my purpose is not, to publish a
newe or straunge thing, such, as no man to
fore hath set forth : but onely by my indu-
strie, to draine into þ memorie, those things,
whiche we haue beene admonished of before:
and to restore to mind, the principles of our
Religion, which ought to be knowne, conti-

The mo-
destie of the
authoz.

C.ijij. nually

The Authors indeuour.

nually exercised, and layde abroade in the state of euery mans life. But such neverthelesse, is the heauie sluggishnesse of men, that unlesse, a man the oftner crye out, and that with a loud voice, they wil not awake, nor any more be styrred vp from their olde disease of euill custome receyued, than if they were dead a sleepe. Although I know, the Lorde, which hath the key of David, who shutteth, and none is able to open, openeth, but none is able to shut, is able to reueale the misteries of his secrete will, to the meke that haue suffered affliction, and to resist the prowde, which will not submitte themselves to Christ, with all their reuence. Wherefore, not meaning to preferre my owne iudgement, before others, but humblie submitting my selfe, to the opinions of all the godly (if I haue erred in any place) doe not yet doubt, but the sheepe of that blessed folde, will acknowledge the voyce of the true shephearde: and such as are of Christ, both with an indifferent and willing minde, will accept, whatsoeuer is recited oute of the text of that our onelye mayster, of whom so ever it be spoken. It were

The Authors indeuor. 5

were no hard thing, to discide þ whole cause
by the worde of God, without the ayde of o-
ther sciences. But although this were easie
to be done, and is vsed of the most sort: yet
neuerthelesse, if out of prophane wryters,
there fall thinges into minde, which maye
serue to the more full and perfit declarati-
on of the matter which we haue in hande,
being consonant also, with those diuine in-
stitutions of Christ: I cannot see, why any
man shoulde iustly reprehend, either the apt-
bringing in of examples and similitudes,
or the wittie and pleasant sentences of
Philosophers, seeing they bee as fitte atten-
dayntes vpon the worde of God: which be-
ing wayed, both with judgement and rea-
son, are rarely, and aptly (but yet conuenient-
ently) placed.

Nowe before I enter anye further into
the matter, I humblie crane the ayde of al-
mighty God, desiring the eternall father of
our Lorde Jesu Christ, whome I acknow-
ledge to be the true givener of all good things,
through his sonne, that in stede of this my
want and imperfection, he will poure vpon
me his holy spirite, to minister, gine and in-
spire

Voluptuousnesse enimie
spice in me, those things, which both may be
acceptable and pleasaunt vnto him, and al-
so profitable and commodious to the com-
mon wealth.

And first let vs go backe againe to those
fourre chiese kindes of lyfe, which the vo-
luptuous sort, the studious of gaine, the po-
lytique, and Philosophers, do labour to at-
taine. And let vs with some greater consi-
deration, searche out, whither in lucre and
aduaantage, in worship and renoume, in
knowledge or cunning, the true tranquilli-
tie of the minde may be found: since in these
(as within their chiefest limites and utter-
most boundes) those former things consist
and haue their being.

Voluptu-
ous men
haue no
part with
tranquillity
of minde.

The vo-
luptuous-
nesse of
Xerxes.

The vnlawfull lust of voluptuousnesse,
which with the pleasauntnesse thereof, so
easily creepeth into the minde, will never
finde any ende, neyther yet can the thirst of
vnlawful desire, be euer satisfied. They say,
that Xerxes, when as all things had pros-
perously happened vnto him according to
his minde before his passage into Grece,
promised a rewarde vnto him, that coulde
finde out a newe pleasure. But the thirst

of

to Tranquillitie.

9

of his desire was such, as no pleasure, were it euer so wittily devised, coulde satisfie his minde.

Moreover, the pleasure of the bodie, a bounding and passing quickly awaye, doth oftner (as the Philosophers say) leauē causes of repentance behinde it, than of calling the same to remembraunce being past. But such repentaunce, oftentimes approaching, (because it ingendreth griefe, and causeth a certaine inwarde gnawing through sorow) vtterly excludeth all quietnesse of mynde. A great way of, are the tender and delicate persons, which loue finenesse. Pea, and farre of, are they, which be filled with daintie fare, till they sweate & blow againe, and much lyke unto fatte oren, giue themselves to surfetting and drongennesse, farre dissonant, from the sweete and sound ioy of the temperate sort, which followe noble abstinenſe and moderation in fare and dyet. For the first entering to voluptuousnesse, although it seeme pleasant, yet notwithstanding, bringeth bitter endings with it: and unlesse repentaunce be had, incurres at length hell fyre. They which are occupied

D.j. with

Iob. 21.

Luke. 6.

Luke. 16.

Voluptuousnesse, enimie
with the Tabret and Harpe, and reioyce at
the sounde of the Pipe, spende their dayes
as best lyketh them: but in a moment (saith
the pacient Iob) they go downe to hell. De-
ceynable is the reioycing of this worlde,
wherevnto the voluptuous sort doe trust o-
uer much, and wherein (according to the
frantike maner) forgetting their weaknes,
rashely and wildely, they fall to leaping for
joy: such deserue the curse of God. For wo
be to you (sayth Christ) that now laugh, for
ye shall weepe and lament. Let vs chiefly
therefore remember, that worthie example
of our saviour Christ, which he put vnder
the person of the riche man, to warne every
one to beware and take heed. For he en-
joying delicate fare here, and being corrupt
and marred, with the inticementes of plea-
sure in this worlde, made no reckoning of
the immortall lyfe to come: therefore de-
parting hence, was cast hedlong into hell,
to be tormented with horrible tormentes of
Deuils, and to be adiudged to the perpetu-
all flames and fires, there continually to
be burned. And moreouer, that if men
woulde so little regard the fearefull iudge-
ment

ment seate, of the last Judge, yet should reason, wherein we differ from brute beastes, reuoke them from that fowle and filthie trade of life. What thing more horriblie and wicked is there, than to prouoke the flesh to vncomelinesse and dishonestie, which alreadie of it selfe rageth more than is conuenient. For since the Philosophers agree, that as the horse is made to runne, the ore to drawe, the dogge to seeke out: so man is or deyned to two things (that is to say) to vnderstante, and doe: and doth not pleasure, the enimie to reason, make feble, corrupt and subuert the whole worke of man, wherunto he was ordeyned, and also chaunge him, from the nature of a mooste excellent creature, into an inclination which is more than femenine? For pleasure, if it be anye thing great, is a hinderance to councell, weakeneth the memorie, abateth the sharpenesse of witte, taketh away the power of constantnesse, and the strength of agilitie, dulleth not onely the eyes of the minde, but utterly also extinguisheth the light of the soule: and in processe of tyme, so transformeth a man, into a most folishe and wan-

Lucre and gaine, enimies

ton beast : that he may worthily be called a smooth hogge of Epichrus hearde. Werye well therefore, doth the Poet call , and fray vs away, from the loue of pleasures in this verse following.

Carnall pleasures let be refraynde :
For pleasures hurt with sorrow gaynde.
For not onely the strength of the minde,
and wit, but the disposition also of the bodie,
senses, and good helth, leaueth and forsaketh
them that loyter in ydlenesse, live finely, de-
licately, and wantonly, be amorous, delight
in drinking, playing, dauncing to the noyse
of Instrumentes, be attentisse to louing
wanton and trifling songes , and thereby
styre vp , kindle , and in filthie maner in-
flame the lustes of the fleshe (prone of it
selfe to euill) and such as haunt harlots, and
are caried hedlong, into euery kinde of in-
temperance and voluptuousnesse.

True tran-
quillitie
with get-
ting of ry-
ches hath
no societie.

And moreouer, they which are delighted
in lucre and gaine , apply themselues wyth
harte and minde to getting of ryches , and
as waking birde catchers , they diligently
insue after their pray, to catch the birde be-
fore it come at them . But so much the far-
ther

to true Tranquillitie.

ii

ther they flie from the true tranquillitie of
the minde, in howe much they heape vp to-
gither innumerable welth and riches. For
there can be nothing moze true than that
verse so oft cyted of Iuuenall.

*Howe much our money with vs doth growe,
So farre our loue therein we sowe.*

Euen as for the increase and superfluitie of
grosse humors, Horace discribeth.

The cruell dropsie doth increase,
And his sensuall lust doth feede,
But yet his thirst cannot appease,
Vnlesse the cause the vaynes be fled,
And watrie griefe from bodie yed.

Horace.

Like so, the couetous sort, the moze ryches
they heape vp togither, be it by right or by
wrong, the moze vehemently and immode-
rately, they thirst after them. And through
that vice of couetousnesse, there breedeth in-
kinges and high estates, polling and extor-
ting from subjects, pilling and taking away
of Church goodes, abusing the ministers of
Christes Church, and wressing the worde
of God at their owne pleasure, vntrue ac-
cusing and putting to death of many, vnjust
condemning and possessing of goodes: and

D.ij. finally

Luere and gaine, enemies
finally the vngodly desire of warres, to the
intent to spoyle countries. And in the mea-
ner sort, for the desire they haue, eyther to
maintaine their superfluous charges, to in-
crease their wealth, or to shake of their po-
uertie & beggery, there resteth both fraude,
guile, legerdimaine, vnfaythfulness, rob-
berie, filching of the Princes treasure, ly-
ing, stealing, robbing by the high wayes,
murders, periurie: and finally there remai-
neth in euery one the greedie desire of other
mens goodes, (forbidden by the commaun-
dement) wherewith they being inflamed,
make all the way they can to get money.
They breake all lawes, as well holy, as pro-
phane, force neyther for heauen nor earth,
but turne all vpsye downe, busie themsel-
ues in wrong and oppression of their neigh-
bour, vndoe the poorer sort with vsurie, and
which is worst of all, many (after Judas
example) become traytors to the Gospell, so
they may by one meanes or other, bring in
substaunce and augment their ryches.

Vergill.

*For what is it that hunger sweete of golde doth not
men mortall to attemp?* (compell,

Very well therefore did saint Paule warne
Timothie

Timothie from desire of ryches , when he
sayde : They that will become riche, fall into
to temptation, and into snares, and into ma-
ny desires, both vnproufitable and hurtfull,
which drawe men into perdition and de-
struction : for the roote of all mischiefe, is the
loue of money : which (verily) while men
haue coueted, they haue fallen from fayth,
and intangled themselves with many cares.
Wherfore, if we haue stode and rayment,
wherewith the bodie may be clad, let vs be
content therewith . For those wordes of *Math.16.*
Christ , proceeded not in vaine from him :
when he sayde, that a rich man shall hardly
enter into the kingdome of heauen. Wher-
as , such seeke in a maner to establishe their
kingdome here in this life (forgetting þ hea-
uenly habitation) which doe greedily couet
great stroze of money , and more substance,
than neede requires. Wherfore (saith Da-
uid) their houses are of high estimation to *Psal.48.*
them, and they thinke they shall endure so-
ever , and their dwelling places , from ge-
neration to generation , and call the landes
after their owne names . But since they
builde themselues mansion places in this
life,

Lucre and gaine, enimies

life, (as if they were happie men) not to endure for a season, but for a sure habitation to dwell in continually, thinking their gorgious buildings, with the renowme of their names shall perpetuallye endure. When as (in deede) these great and huge buildings flourished out with their vayne titles through antiquitie, some fall to ruine and decay. They seeke not therefore after the heauenly Citie, (according to the Apostles order) but couet to haue their abyding here without any alteration. They beare not in remembraunce those sayings which ought continually to sound in mortall mens eares, and warne them euerie day of theyr state and condicion wherein they stande:

Heb. 13.

Job. 1.

Luke. 12.

Naked came I into this worlde, and naked shall I returne againe. They forget also that threatening voyce: Thou foole, thys night will they take thy life from thee, then whose shall these things be, which thou hast prepared. And besides that dreadfull threat of God. Esay also agaynst such maner of builders pronounceth a great temporall punishment. I call here to recorde (sayth he) in the hearing of the God of Hostes, whether

ther manye of their sumptuous and fayre houses, shall not become desolate, and no man dwelling in them. And if such destruction do not alwayes chaunce by and by, yet it falleth out oftentimes, that their children and posterity are thrust out, and mere straungers and enimies succeede in theyr places. Wherefore better did Crates the Thebane (although not well to be allowed therein) that threw into the sea viij. talents, wherein his whole substance did consist, Crates
threw his
substaunce
into the sea. rather than they should cause him to be busied, about worldly cares and cogitations: so he taking a staffe and a scrip, entred into the poore Philosophers life. Better did Eutrapiles, that gave to his aduersaries great abundance of substaunce, to the intent, he might drue and expell from himselfe, the heape of cares, and to translate the burthen of them, togither with the riches, to his foes and enimies. For the heauie pensiuenesse of Euclio, in Plautus, doth plainly argue an inward tormenting, that consumeth the minde, through carefull feare to depart from those goodes, which once haue beene gotten. And doe they not vainely, and vn-
Psal.38.

E.s.

aduisedly

Lucre and gaine, enimies
advisedly turmoyle theselues, which heape
up riches, and cannot tell who shall gather
them : Why doe we not beare away that
worthie precept of David , and both in our
life and conuersation declare the same : If
ryches increase, set not your heartes vpon
them. Let the examples of the Patriarckes
be a warning to vs , who be heires of the
same promise with vs . Who leauing their
owne native country, went into a straungs
land, and dwelt to their last ende in Shep-
heards Cabyns: and when riches through
Gods blessing, increased with them, they no
whit at all fird their mindes thereon , but
thankfully acknowledged the autho: & giuer
of them, and largely and liberally, imparted
the same to others . Let vs therefore praye
to the Lord, that he will incline our hearts
to his worde , and not vnto couetousnesse :
which vice , bearing swinge ouerlong , in
Magistrates and great rulers, hath now in
our dayes , so burstt out and redownded a-
gainst Christes holy Gospell, as it hath cau-
sed the preaching of our saluation, not only
daungerous amongst blasphemous tonges,
but also odious, in a maner to all sortes, of
enemys

euery age, degréé and state. And nothing there is, which hath so much hindered and slacked, the publishing of the Gospell, and proceeding therof, or that hath so vehemently dismaide, turned, and withdrawne mens mindes, from accepting, allowing, and pronouncing the same, or that hath moze moued and incenced the wrath of God, to take hys worde away from vs, than hath this vice of covetousnesse done.

Yet moreouer, there is an infinite rowte of wicked people, that are led with ambition, and greedie desire of power, honor, and high calling. Hereby it comes to passe, that a man through the blinde loue of himselfe, (which is called of the Greekes Phylautia) doth wonder, and hath confidence, in hys owne proper vertues, wisedome, and ha-
Gredineste
of honour
hath no
part with
true tran-
quilltie of
the minde.
ex phylautia
que mala
nastuntur.

blenesse, and yet is ignoraunt, of his owne infirmite and weakenesse. Hereof proce-
deth oftentimes disdaine, and either plainc,
or craftie oppressing of others. From hence comes envy, slander, hatred, reuengement,
flatterie, spite, enmitie, brawling, euill speaking, chyding, & an infinite number of other sins. And very saeldome do the ambi-

Lucan in
his second
booke.

Ambicion farre from
tious sorte, who are drowned, in the studie
and desire, of worship and renowne (which
is chiefly apertinent to the matter) van-
quish and appease their vnruley lust of gree-
die ambition . Seldome finde they a stay-
ing place , to temper their unbridled and
swelling pride: but forgetting their former
vocation, striue still to reach to higher , and
higher degrees of honor , and never staye
clymbing, till they haue reacht to the chiefe
estate of power & dignitie, & therpon made
Lucan this sentence concerning Cæsar.

So many walled Townes subdude,
and enimies put to flight,
So many Castles ouercome,
when first he came in sight.
And Rome it selfe the hedde of all,
Of warres the chiefeſt pray,
But easie to be wonne :
to others might haue beene a stay.
But Cæſar swift to each intent,
no acte beleude was donne
So long as ought remainde vngot,
that might with power be wonne,
In so outragious heate of greedie desire,
what place thinke we , is left , (I will not
say

true Tranquillitie: 15

say to quietnesse and tranquillitie of mind)
but so much as to breath vpon, at free lsv-
tie. Truly, it were easier, for such a one,
if he were falling downe hedlong, from a
Steepe, and high mountaine into the Sea,
to stay himselfe by the way, then to appease
and mittigate, his vntemperate heat of the
minde, being captiuated with the vnsatia-
ble appetite, of bearing rule, of honor, and
aduaancement. Glorie also, with muche
paines and watchings is gotten: and with
infinit laboz, in a long space of time, is em-
pire purchased, but in the least moment of
an houre, may it be lost againe. Wherfore
the Poet Seneca, cryeth out alowde, and
warneth Kings and Princes, sharply re-
buking them, in this sorte.

O ye to whome the guide of lande and sea,
Hath giuen the great lawe of life and death,
Your high and puffed lookes, cast ye awry.
For he whome breake of day, prowde espieth.
Him, shall euening tide, in graue finde lye.
None hath founde the Gods, so to please his minde,
As he might make accompt of morrow day.
The God doth chaunge our reckning made,
With swifte and boystrous winde.

Seneca.

C. iiii.

But

Ambition farre from
But ambitious Princes, chiefly fall aboue
all others: and so much the more grieuous,
is their fall, as they haue attained, to great-
nesse of dignitie, which thing the foresayde
tragicall Seneca, in his booke of Hippolito,
eliantly expresteth.

*What miseries happen within mans life,
But fortune rageth least, in matters small,
To small faultes, doth God decree but little griefe :
To rest vnde knowne, the bumble sort doe fall :
And soundly sleepe within a cottage hall.
But houses built so nere the skies,
The Southerne blast must bide :
The raging of the Northeast windes,
And showers of Westerne side.*

The same sense hath another (but none ex-
preſſely) couched in these verſes folowing :
and by bringing in of ſimilituds, doth trim-
ly ſet forth the thing it ſelfe, in our ſight.

Horace. More oft is shakte, and rockt with wind,
the huge Pine Apple tree :
And hier towers made to fall,
with greater force, we ſee :
And loftie hilles, are made to ſhake,
with lightning from the ſkie.

For

For

Whosamer (O Princes) least standes in feare,
A more Lorde than he, doth threate him againe, Seneca in
Eche king that rule, ouer other doth beare,
A greater than he, ouer him doth raigne. Thycste.

Euen as

Of other dreadfull kinges, that Empire bere
There owne to rule, doth loue subiect againe :
Who Gyant like, in triumphant manere,
Doth guide and gouerne all, with becke of cinc.

It doth me good to recite the Poets, who
hauing no knowledge of Christ, yet they
submitted all thinges vnto God, whome of
Iuuando (that is helping)they named loue,
of bountifullnesse, they called him the best :
and vnto whome they attributed the care
and charge of all mans causes. Yea, and
make mention also, that he would at length
take accounte of his seruautes, euen of
such, as be kinges and gouernours of com-
mon weales. But to come nigher the pur-
pose : who is he, that hath not heard (if he
haue read but a fewe of the auncient wry-
ters) howe many Emperours haue beeне
deposed, and pulled from their seates, and
also, how the royall power of kinges, hath
beeне

Ambicion farre from

beene taken from them, and wrested away by violence . The Histories, are full of mutations in Monarchies , of the seruitude of kingdomes free borne, and of the destruction of noble Cities . Therefore, whether carefull coueting, hath not obtaynde this pretended degree of honor: or if it haue obtainede the same, the carefull feare of chaunge: or if it haue lost it, the sorowfull calling to mind of that which was forgotten : will be a let to an ambitious person, that he can not be

+ quiet and voyde of care. But the true tranquillitie of the minde, which wee seeke for, hangeth not vpon chaunce and on all aduentures, it hath no doubtfull trade of liuing in outwarde shewe : it settleth not it selfe vpon hope vncertaine, and blinde expectation of all only one maner of lyfe, wherof one being deprived , hyeth it selfe awaie with such spedde and celeritie:but is all one aswell in trouble and aduersitie, as in prosperitie and happy dapes : aswell when it is dispoyled of honors and shamefully intreated, as when it is honorably attired, and nobly rewarded. It always sheweth the same cheare in pouertie, that it did in abundance.

It

what true
tranquilli-
tye of the
minde is
and the co-
mendation
thereof.

It beareth it selfe not higher throughe
praye of the people, nor through their dis-
praye becomes the sadder. Whan fortune
chaungeth hir copie, it lowres not, nor whē
she smyleth agayne, sheweth anye inordi-
nate reioyceing. It feareth not greatly the
tormentes of the bodie in an honest cause,
nor (corrupted with the intisements of vo-
luptuousnesse) alloweth an euill cause: and
thus with such temperance and honest mo-
deration, beares it selfe during life, as vni-
to the verie last breath, like a faithfull gest
and companion vnseperable, it never for-
saketh those with whom it is conuersant.

Lastly, such as gave their mindes con-
tinually to Phylosophie (adding somewhat ^{Praye of} ^{Phylosophie.})
euery day to their learning) wered ripe in
that studie: wherein we see how manye
wise men spent their whole lives. Unto ^{Psalme, 18.}
whome, the very heauens haue so declared
the glorie of God, and the firmament shew-
ed his handie workes, as by reason onelye
of the order, beautie, and workmanship of
things created, they acknowledgēd the very
creatoꝝ of the world, and his eternal power:
and thereby learned, with what meanes

F.f. they

philosophia

Praye of philosophie
they might picke out , and laye holde vpon
his wisedome and divine nature . These
men haue gone more nærer than the rest ,
to a quietnesse from their troubles . For
in Socrates there remayned alwayes one
maner of countenaunce , and one grauitie .
Of verie right (saith Cycero) must hee be
calme and quiet , alwayes of one cheere , see-
ing there was no variabilitie in his minde ,
whereof the other is framed , and whereto
it is semblant . And what doth Philosophie
promise to bring to passe , being adorned
with so many high prayses , as it is called
the guide of our life , the scholemaister of
manners , the mother of vertues , the expel-
ler of vices , the tilling of the witte , the me-
dicine of the minde : doth it not promise a
rest from cares , & delectation of the mindes
of such as be trauellers therein ? And doth
she not (as in hir owne right) challenge the
shaking of , of bathe carefulnesse , quench-
ing of lusts , driving away of feare , and the
curing (or to speake least) the moderating
of turmoyles of the minde . Neyther doth
Philosophie , set forth onely in bttre shewe
so greate a profession , but the hearers also
thereof ,

and wherevnto it scrueþt. 18
thereof, being taught godly preceptes, and
instructed with folly persuasions, doe de-
clare both by their life & communication,
the vertue and force therof resting in them.
Whiche of the olde Phylosophers, was ey-
ther moued with the occasions of sorrowe,
or was appalled at death when it aproched.
Socrates fast bounde in prison, seased not to
dispute of Phylosophie : and the very daye {
fortis
constitutus}
of his death, reasoned at large, concerning
the immortalitie of the soule. And when in
his hande he helde that deadly cuppe he de-
parted this miserable body with so pleasant
and iocande a minde, as he seemed not to be
pleased to his death, but vsing pleasant
wordes, as if he had gone to a solemnie ban-
ket of his friendes, whome he had not seene
a good whyle before. Wherefore, to such
as know not Christ, beyng not yet reuealed
to all the worlde, I woulde judge no kinde
of life comperable to the Phylosophers :
eyther if they seeke to drine away cares, ey-
ther else, for the naturall recreation of their
mindes. For what is there, that eyther in
welth and riches, eyther in pleasure and
pastime, either in honor and aduancement,

F.ij. doth

True Tranquillitie

Philosophie doth so exceedingly pacifie the minde, and poures gladnesse therin, as doth the science of Philosophie, and knowledge thereof, which hath beene authour of those goulden precepts of lyving; and being collected into bookes, hath published the same for a memoriall to all the posterities.

True tranquillitie is severed from Philosophie and is transferred to Christ.

But after that Christ, the brightness of glorie, (who being the same light that giueth light to euerie man comming into this worlde) shewed himselfe to the earth, and opened the secret will of his father, and the true knowledge of tranquillitie of the minde, both to kingdomes and nations: we

are commaunded to here his voyce, him to obey and serue, him to follow as our onely Shepherde and maister, in whome all treasures of wisedome and knowledge lye hid. The Philosophers were but men, and (as Saint Paule calleth them) but naturall men, who coulde attaine no higher from earthly things, than the naturall reason of man woulde permitte them. But Christ, both is, and was the sonne of God: who of his infinite mercy, left the throne of his maisterie in heauen, and from the bosome of his father.

father, descended downe vpon the earth, to open the mysteries hid from euery generation since the beginning of the worlde, that wherevnto man being but a creature could not attaine by reason of his blidenesse, therevnto his minde might ascende, being lightned, chaunged, and regenerated by the spirite of Christ . And the Phylosophers
doe chiefly exhorte cuerye one to that wor-
thyne and triumphant victorie (which is
ment of our lustes and appetites) than
which , they accompt none more greater ,
nor yet more honorable . For he that hath
ouercome an enimie , was of more force
than his enimie , but he that by restraining
himselfe , bridleth his owne lustes , such
a one hath ouercome himselfe . He that
hath ouerthowne his enimie , hath van-
quished an externe aduersarie : but he that

Philosophers
aduise vs
chiefly to
subdue our
appetites

Aristotle.

* subdueth his owne desires , conquereth a
Rebell and domesticall Traytour . There
is no euill , that is not easier to be resisted ,
than worldly pleasure . For of what sorte
so euer it be , the same is a terror to vs , e-
uen at the first sight , and for the asperitie
thereof , striketh vs with a quaking feare .

F.it. For

the i[n]u[n]demeure of
pleasure, or appetite True Tranquillitie
being follo[wed],

For she with hir smiling looks, allureth
men unto hir, and with hir swete motions
falling into the senses, speedily winneth fa-
vor, no lesse than doth the song of the Mar-
mayde call backe and drawe to her compa-
nie such as passe by. Through wanton plea-
sures was Hanniball vndone at Capua:
yet could no ouerthrow in battel discomfite
him. Wherefore, he that overcommeth his
lustes, doth not only with the olde Troians,
put away Helene fro him, but plainly tri-
umpheth ouer sin, & doth a greater act, than
to ouercome y strongest holde in the world.
Very well therefore sayd Plato: A man to
overcome himself, is the chiese and most ex-
cclent victory of all others: but to be ouer-
come of himselfe, of all others is a most
shameful, & horrible fall. With such like ex-
hortation, the Phylosophers doe animiate
and incourage vs to this difficult & hard con-
flict, and teach & instruct vs with all the pre-
ceptes they can: and yet doe they neyther
keepe naere the right course, nor rightly set
forth the same: and are neyther present
with their hearers as they shoulde be, ney-
ther indu them with diuine powre from
aboue

Ad fin,

A notable
saying of
Plato.

transferred to Christ. 20

aboue, neyther yet are able to gyue grace
for bearing away of victorie.

But Christ leadeth vs from all wandring
and troublesome crossewayes of error and
blindnesse, and setteth vs with his doctrine,
a true and readie way: and doth not only sit
as Judge of our doings, but furnisheth vs
also with the whole armour of God, where-
with, we being armed and fortified on eue-
rie side, maye resist all our aduersaries at
once: both ouercome the motions of the
fleshe, and keepe our soules vndefiled from
the worlde. And the same Christ, being
truly present with his spirit in euery place,
both exhorteth vs to fight, indueth vs from
aboue with strength to the battell, by hys
grace helpeth vs to ouercome, when wee
saint listeth vs vp, and when we get the
victorie crowneth vs. Moreover, although
we willingly embrace the wholsome admo-
nitions of Philosophers, whereby we are
called to remember our frailtie and weak-
nesse, and to keepe downe the pride of man:
and although we set some store by those ex-
cellent disputationes, which delinuered the
minde from perishing, and so earnestly en-
deuored

the hunc
Trāquillity
transferred
to Christ.
only

1.
2.

Tranquillitie transferred from
deuored to set the same at libertie : yet be-
rie greatly, and I knowe not how farre of,
Philosophie hath beene from the soule and
taste of eternall life. Euen so much, as ney-
ther eie hath seene, neyther eare hath heard,
neyther heart hath imagined. Yet some ma-
ner of feeling thereof, hath God revealed to
his elect by his holy spirite . But of the ex-
ceding greatnessse of that unspeakable glo-
rie, none of the olde Philosophers coulde so
much as dreame vpon , or make conjecture
of. Whiche thing, God, in his sonne Jesus
hath appoynted as a right of inheritance,
to be enjoyed of the true worshipers of him:
euен since the first beginning of the world,
and creation of all things . For others lac-
ked the holy spirit of promise and adoption,
whiche God imparteth to the faythfull , that
desire and call vpon him for the same : and
by the inspiration of the same spirite , doth
regenerate, quicken, and renue, teach, rule,
gouerne, sanctifie, erect, comfort, and con-
firme vs in fayth , helpeth our infirmitie,
maketh vs light and readie to all good wor-
kes. Through whiche we crye with boldnesse
Abba father : whiche doth beare witnesse

with

with our spirite that we be the sonnes of God, and heyses with Christ. Who bearing the earnest of our inheritaunce, we are sealed to redemption of the possession purchased by him: and being lightened in the ioyes of our minde, we knowe what the hope is wherevnto we are called: and having gotten the inheritaunce of the chidren, we obtaine the riche glorie of his inheritaunce vpon the saints. Wherefore seeing in all places, the way to Christ is so large, as he is present euerie where with his elect to their lyues ende, and to the last consummation of the worlde: we haue no neede eyther to include our selues in Monasteries or houses of Religion vnder a name of holinesse, or to take long pilgrimages in hand for the quieting of our minde: or to hide and keepe our selues in secret wildernesse, as the maner was of religious sort in olde time: vnlesse like persecution of Christians should ware hote againe, as in those dayes it did. But every man abiding in that vocation whiche God hath called him vnto, shall reache to the true ioye of the minde, and attaine to the true solitarie contempt of the worlde,

G.f.

purchasing

The lettes of

purchasing to himselfe the testimonie of a
good conscience, if he put on Christ, and
laye holde of him, in such sorte, as he hath
shewed himselfe in the scriptures: and de-
norsing from him all p^recosterous Jewish
fashions, he preferre the woorkes com-
maunded by God, before mannes cere-
monies and inventions (and to ende all
at once) if hee lyue and behaue himselfe
as he ought, both towardes GOD, and
his woorde. But of Christ and his woorde,
of the maner of good living, of the testimo-
nie of a good conscience, of the sense of eter-
nall life, and of the great comfort by lear-
ned men, shall be spoken of more at large
hereafter.

De his
postea }

The lettes
of true trā-
quillitie.

Mens lone
bent vpon
casuall
goodes.

The confi-
dence wee
haue in me.

Now it is necessarie to declare the lets
and impedimentes, whereby the most part
are so plucked from the true tranquillitie
of the minde, that a very selve can attayne
thereunto. And first of all, an exceeding
number of people (giving ouer their true
confidence in God) depende vpon the goodes
of fortune, & being once depriued of them,
they faynt in their mindes by and by, and
become sorrowfull. Moreouer, others there-
be,

be, which stay themselves vpon the succour
of great men , and haue a light heart , and
indifferent mind, so long as they are main-
tayned with relieve from them : But if the
mainteyners themselues quaile , they
st freightwyses runne dowlne hedlong , and The trus
men haue
in their
own power
and riches.
fall into most bitter mourning : yea , and
further, the greater soxt themselves , for a
tyme, baunte and boast of their power and
ryches : but if they be excluded from theyz
scate of honour, and diseased of their flouris-
hing fortune, they st freightway be at wars
with themselues, and spende all the rest of
their life in sorrow and heauiness. All these
being disappoyned of their erpection , lye
in miserie, complayning of their crooked
fortune : and are woot to sing that doole-
full verse.

The earth is full of sinfulness :
The sea is frayght with wretchednesse.

Some misfortune there happeneth al-
wayes in mans lyfe, to interrupt and sub-
vert our quietnesse , vnlesse a man arme
his minde to abide all misaduentures , and
prepare himselfe before hand, to beare what
soever shall happen vnto him. Which com-

The lettes of
mon state and rule of life , Euripides hath
prettily set forth in these three verses follo-
wing.

Euripides.

There is no worde so fearefull spoke,
nor fatall chaunce so glide,
Nor mischiefe wrested into man,
from wrath that tooke his seede :
But man by nature should put vp,
and paciently abide.

Wherfore, Plato compared mans life to a
Die, whose best chaunce , euery Dicer de-
sireth to haue, but yet, howsoeuer it happe-
neth , he must by arte remedie that which
chaunceth to him otherwise than he desired.
For as the Bee gathereth most swete hony
out of the withered Tyme, and out of other
herbs of moze vnpleasant iuice: like so, may
we also, out of euil and vnproufitable things,
picke out that which may turne to our pro-
fite and commoditie . Euen as shipwracke
to Zeno Citius , and banishment to Dio-
genes, gaue them occasion to studie Philo-
sophie . But let vs procede to other peril-
lous matters, which be lettes of true tran-
quillitie of the minde.

There is seldom founde out any one
that

that is content with his calling , but thinks
an other in happier case than himselfe. Giscōtēs
with our
owne state
and won-
dering at o-
When as the pore, prefers the riche estate
the rich, the noble man : the noble man, the
King : and euery one hauing other states ther mens.
in admiration , desires to be in the same
case that they be in. Hereof groweth so
often chaunging of our trade of lyfe, which
seemes to bring a happie state with it, when
in deed, they differ not much from sickmen,
which so often doe alter their purpose. For
+ even as the sickeman, cannot alway wyth
the sight of his wife, blameth the phisition,
is greeued at his friende that comes to vi-
site him, and yet being gone, is displeased
againe at there going: even so is the mane-
ring way and trade of lyfe, and the wande-
ring and inconstant mutabilitie of the
minde, which seldom doth arive at the
quiet and desired porte. Wherefore, even
+ as they which are queſie stomacked, and
are disquieted with vomiting, doe leape
from one ship to another, that they maye
finde some ease therby, vntill they perceiue
themſelues nothing the better, but to doe
the ſame ill that they did before, carrying
G.ig. their

*Simile ſimpli
ab egrotis.*

The lettes of

their bosome (as I may say) still about with
them where euer they go. Euen so they,
which euer betwene whiles, choose now one
now an other trade of lyfe, doe rather in-
tangle themselues in cares and troubles,
than be discharged and rid therefrom. For
whilste they studie, as it were to lande at
next shalowes, they are caryed offtymes
into a more huge deepe, and as I may say,
into a bottomlesse poole. What if we do not
except out of this number, the curious tel-
lers of mens nativitie, the Mathematici-
ans, and the Astronomers, who (after a sort)
doe drawe and call backe all things to a fa-
tall lawe, and suppose that mans life, ma-
ners, and successes, are gouerned by the
power of starres, and in prognosticating of
other mennes misfortunes, cannot foreseē
their owne destruction? With these men,
let vs toyne the guessing Soothsaiers, which
by their deuination, tell before of thinges
to come. Also the wicked inchaunteres and
detestable Pigromancers, which rayse vp
the soules of deade men, or rather call vp
Deuils, of whome the Lorde doth plainly
forbid to alke any question. Such men put-
ting

wicked and
unlawfull
Arties.

Deut. 18.

tting confidence in their vnlawfull and abominable practises, and forsaking the true God, being led with their owne horrible errors, and ouerlong deceyued with lyes, never remayne in a stayde and quiet minde.

And there be others, which be so inflamed with the loue of themselues, as they couet to excell all others : and vntesse the successe

Desire of
excelling
others.

of things be correspondent to their desires, in such sort as they may sowe with all the giftes of good fortune, and passe others in the excellent gift of witte, they are grieved in their minde, thinking that all goeth not well with them. Such a one was the elder Dionysius, who not content with his infinit power and authoritie, but thinking it a discredit to him, to give place to Philoxinus in Poetrie, to Plato in knowledge of disputing : the one he cast to y stonequarries, the other he solde to be transported to Aquium. There creepes in, I know not howe, throughout the life of every one (to vse Salomons wordes) trauell and affliction of spirite, in such sort, as there is no state of life, that hath not experiance of them. They disquiet Magistrates and priuate persons,

single

The lettes of
single and maryed men : They enter even
into Kinges and Emperours Chambers ;
They spare no kinde of man nor woman,
yea, they craepe into the secret nurceries,
whereinto onely women are vsed to enter.
What doth the pleasaunt Rose, lawnde in
with Briers, signifie vnto vs, and hir beau-
tifull sight fenced in with troublesome bres-
bles. Doth it not admonish vs, of myrth to
be mixt with sorrow, bitter thinges wyth
sweete, and sowre with pleasaunt ? By the
sinne of our first parents it was purchased,
that nothing can cause a continuall merr-
iness in man, but that after myrth sadness
must come : after maryage widdowhode:
after fruitfulness , abortion and barren-
nesse : care and vexation amnered to the
bringing vp of children : to the honourable
life, dishonour : to prosperitie, misfortune :
after delicate fare a cloyde stomacke : and
after health, sicknesse to ensue. But to leaue
this varietie of thinges , and to speake no-
thing of warre and ciuill discention , which
in such violent sort breakes out into the
life of man, and disquietes the rest thereof,
destroying many thousandes of men, not
with

with one kinde of destruction , yet with the edge of the sworde chieslye : passing ouer them also , whiche enterprise greater matters than their power can attaine to , pur- chasing to themselues great troubles there- by : Howe diversely (I pray you) is mans minde tossed hither and thither , and wþt heape of troubles.

what a heape of miseries , is it not onely overthrowne , but also whelmed ouer and ouer : And no maruell : for the flesh being a
Rebell , and as it were a home borne en- mie , fiercely prouoketh and stirreth vs to mischiefe , never ceaseth to assaile vs hande to hande , suffereth the confinde to haue no rest , not the least moment of tyme .

The worlde , and Sathan Prince and Lord thereof , being capitall , and continuall en- mies of mankinde , conspire our destruction in such vndermining sorte , as if they were neere friendes vnto vs . In battell stande we all our whole life , so long as we lyue here . For mans life it selfe vpon earth , is nothing but continuall warfare , & wres- ling , and a certaine greuous conflict with three most cruell and noysome aduersaries .

In which fight , few haue the victorie , but

afsalt
of the
flesh

Our life a
continuall
warfare.

With the most
noysome &
cruell aduers-
aries .

The lettes of
many be ouerthowne , & being ouerchar-
ged departe from God . Hereof commeth
it that sicknesse so græueth one man , and
puts him from slæpe : and an other is stry-
Liner may
ken with feare of the euill that hangeth o-
uer his heade . This is it that maketh one
were hastye with anger and grudge : and
an other, eyther with loue to be pensiue, or
with lust to be kindled . Here through, one
falles into ouer vehement laughter , wyth
inordinate ioye, and an other into immoder-
ate lamentation , and vnreasonable sad-
nesse . One prouoked with græfe to see an-
other in prosperitie , and another compelde
through ambition of the wicked , to seeke,
and currie fauell . And to conclude : hereof
it commeth that one , receyuing an in-
iurie, is græued , and studieth to reuenge :
An other being autho^r of a w^zonge , reioy-
ceth at other mens harmes , and seekes to
keepe him still vnder whome he hath once
opprest . So is the minde it selfe, at warre
with it selfe, and through contrarie and re-
pugnant affections, is rent, and in a maner
tornē in peeces . Incredible (truly) is the
craft of Sathan in interrupting the true

Nota, ad fin.
The craftie
wylinesse of
Sathan.

the traffis withnes of
Sathan in interrup-
tion ²⁶ bring the quiet-
nes of o^r minde
quietnesse of our minde, and in making his
assaultes vpon vs. Of whome we are not
so much to stande in feare, when he mani-
festly sheweth himselfe vnto vs what he is,
as when he layes his baytes for vs, and (as
the Apostle saith) transformes himselfe in-
to an Aungell of light. Oftentimes hee
doth openly assayle vs, when he prouoketh
vs to those outwarde haynous sinnes: as
to surfetting, dronkenesse, whoredome, ad-
ulterie, incest, murder, poysoning, and such
lyke. But more oftener doth he set vppon
vs vnwares and vnprouided, by his wiles
closely vndermining vs, and making es-
uerie one in his vocation, slothfull, negli-
gent, and slow in hearing the worde of god,
in true holinesse, in honest deedes, in deedes
of charitie, in prayer, & giuing god thanks.
And whylst they be thus carelesse and vn-
circumspect, he layeth holde of them vppon
the sodaine. Sometyme, he flatteringly in-
tiseth vs to sinne, to vnde he may deceiue
vs: pleasest vs, to hurt vs, allureth vs, to
lea vs: qualifieth the greatnessse of sinne:
puts out of our minde, the greeuous thret-
nings of God; takes away the feare of gods

when sathan
most to be
feared,

the flentes
of Sathan

H.ij. Wrath

The lettes of
wrath against sinne , to the intent he may
make a sinner carelesse on every side . An
other while, cleane contrarie, he aggrena-
teth the greatnessse of sinne, shewing what
we are to feare and dread : willeth vs to
take experiment , by the horrible punishe-
mentes and examples of others . And so,
we being sodeynly confounded , by percey-
ving of Gods wrath , drues vs well neere
to desperation, and after a sort, takes from
vs , all hope of forgivenesse. This craftes
maister, and worker of all euilles , as he is
a craftie, wily, and an olde practised fiende,
so doth he destroye all persons with they-
owne weapon. There is no kinde of temp-
tation, no craft, no subtile meane, no deceit,
full devise, and no laying in wayte , that so
auncient an aduersarie, and so olde an eni-
mie, hath not perfittely learned and practi-
sed, through vse it selfe, by the antiquitie, of
so many thousand yeares space. Whom he
cannot allure, with the pleasauntnesse and
delectation of vice,him doth he intrap , with
admiration, and p̄sde of vertue. And whose
minde, he perceyues flieth from other wic-
kednesse,his heart doth he puffe vp with se-
crete

crete pride of his well doing. Wherefore, he is no lesse to be feared when he is overcome, then whē he himselfe doth overcome, since he executeth his busynesse, as well the one way as the other. First of al (saith saint Cyprian) he goeth about couertly to deceyue: For he promiseth earthly honours, to deprive vs of the heauenly. He sheweth vs of false matters, that he may priuily conuey away the true. But if he cannot couertly beguile vs, then he openly bendes hys threates and terrors, agaynst all the seruautes of God. Deceytfull is he in tyme of peace, and cruell in time of persecution. We must therefore be heedfull, and labor with al our might, and with a singular care and diligence, to resist our cruell enimie, and suche his fierie dargets, as are bent agaynst vs, wherewith we maye be striken and wounded. But to leaue speaking of the subtilitie of Sathan, the knowledge and remembraunce whereof, should make vs the readier to resist, I will recyte the other impediments, which be a hinderaunce to the happy and quiet life.

What a heape of enimes in these oure
y. iij. dayes,

The grie-
uous euils
of our time.

The lettes of

dayes, hath burst out, and ouerthowne in
a multitude, the true tranquilltie of theyz
mindes. And what a number, hath the flood
of vnproufitable thinges, disquieted and tur-
ned, from the peaceable state of their mind:
One wrestleth with the disease of inconti-
nencie, and preuyling but little (striuing
with the deafe) doth waste his laboure, to
complainte of the straite lawe of singele life,
and of mariage forbidden him. (Out of
which fountaine, vndiscretely the Prelates
of Churches, doe dissemble, and make, as
though that exceeding great mischiche did
not issue and proceede, when as God, in ve-
rie deede, not as a winker at such a matter,
but lyke a Judge, for an example and
warning to all the worlde, hath subuer-
ted Monasteryes, and houses of Religi-
on, making them euen with the ground.)

Note y^e force of
Superstition
An other, doth superstition compell, to
haue an exceeding straite conscience, in vi-
olating any of the least of mans inventi-
ons, neglecting the commaundementes of
the everlasting God, and dreading him, ra-
ther as a cruell tiraunt, than esteeming him
as a louing father, and mercifull defender.

Whereof

Superstition faimeth a Sacrifice, to appease god
through feare of punishment.

true Tranquillitie.

28

Whereof it comes, that the feare of punishment, fayneth a sacrifice, and that such as be dead, may be purged by the punishment of fire : which fyre, although not being perpetuall, yet (as they say) terrible : and that the sayde sacrifice, coulde deliner them from the place of tormentes, and raise them vp to the felowship of Sainctes. Diversly also, is the minde of many, tossed to and fro, and drawne hither & thither, into doubtfull cogitations, bycause they cannot determine any thing, for a certaine judgement, concerning the great controuersies of our fayth, sp;ong vp in this our age : which holdeth also a number of mindes, in such suspence and boubt, that whyther they shall flye for succor, whose ayde they shall cleave vnto, and finally, what is the best way to be done, they are vtterly ignorant. Manye also, are turned from the Gospell, partly bycause of the multitude of herisies, which for our sinnes, are brought in, and procured by false sp[irit]ites : and partlye by reason of the vices, whiche by mans owne intemperaunce and dissolute lyfe, are crept in: Such men being seduced from the right sense,

Fire of
Purgatorie

Shredded paper
2000 ad 20
1600 ad 20

The lettes of

sense, know not howe to discerne betwirt
the worke of God , and the worke of the
Devill: nor with a discrete perseveraunce,
to see the difference, how to choose, and seuer
the one from the other . Also , there are
founde many, who, being disquieted wyth
the often chaunge of Religion, become (in
a maner) voyde of beliefe , that there is a-
ny God at all : and as though he would not
well defende their cause , they yelde to all
ungodlinesse, & scarcely (naye nor so much
as scarcely) abstaine themselues from blas-
phemous wordes . Yea and the weaker
sorte , whose iudgement is right , are so
greatly appalled, when violent persecuti-
on is imminent , that they quickly departe
from Christ , and stande more a fearde of
them which kill the body, than of him which
hath power , to judge both the bodie & soule
to hell fire. But, of all the anguishes that do

+ vere the soule, and disturbe the minde from
the right waye , there can be none more
greater, than the anguish of conscience, and
the greuous remembrance of sinnes . For
there gnaweth the worme : there the fire
burneth to þ uttermost : there hell fire hath

his

The worme
of the con-
science.

12 fwo
qvis fit
limeno g

his beginning, and also the weeping and gnashing of teeth, which our Sauour in the Gospell, pronounceth to be reserued for the wicked sorte. Often we may chaunge our resting place, take longe pilgrymages in hande, passe ouer desert seas, trauell manye countries, both on foote, and by horse: conueyed maye we be, and passe into the furthest partes of the worlde: But our affections to lay away, our selues to forsake, # the recorde of our conscience to forget, and the sorrowfull thinking of our wicked de-meanor, to abandon and cast from vs, we are not able. For the trouble of our conscience, pricketh vs at home, moueth vs being abrode, accompanieth vs in the night, iornyeth with vs, dwelles in the countreye with vs, and wheresoever we set our foote, or to what place we go, makes hir self such a mate and companion, as will not be separated from vs. The fables do describe, how Orestes, was tormented and vexed, with burning torches of the furies in hell. But the lyfe of man throughout, is full of examples, how every mans owne deceyt, guile, naughtiness, mischiese, presumption of his

I.f.

owne

bis mala
scientia

Orestes

The lettes of

owne god witte and memorie , is a heause burden vnto him : and how mans owne euill thoughtes , and remorse of his owne conscience , is such a terror vnto the wicked , as they become beside themselues , for the paine thereof . These are the continuall and inwarde furies , flames , and fyre brands to the vngracious , and rebrobate , which day and night craue punishment for them . There is recited by Plutarke , a storie worthie of remembraunce , of one

+ Bessus , who killed his father , and for a long space after , hid and kept close himselfe : so as the cryme being couertlye committed , and no person priuie thereto , he coulde never haue bene suspected and behrayed , vnlesse he had first accused himselfe . But as

this murtherer , at a certaine time , went to suppe among straungers , he ryfelde downe with his speare , a nest of Swallowes , and throwing out the yong birdes , trode , and pashte them vnder his feete . When the compayne that stode by , (being , as reason was , stirred to indignatio , to see this thing) demaunded what shoulde be the cause , that might moue him to doe so cruell an acte ,

and

what a
murder
Bessus
committed.

and to destroye the birdes, so famillier, and louing vnto man, he aunswered : have they not this god whyle (saith he) boorne false witnessesse against me , and with their cryes, accused me of my fathers death : They which were present, wondering at the aunswere , reported his wordes vnto the King, and so the matter being throughly sifted out Bessus receyued h punishment, which long before he had deserued. Horrible feare (as Salomon most truly iudged) doth naughtie and wicked life bring with it , & makes ^{Wisd. 17. C. 17 & 18} ~~it is a horriblie thing~~ the conscience to be as great a testimonie, ~~proven a minde~~ ^{confidur. Earth - w} as if a thousande witnessses were present, ~~reverend of his minde~~ and the same being convicted, doth alwates ^{and redempcio[n] h[im]} prognosticate and looke, for mischiefe to ensue . What feare and dreade , are the consciences of naughtie persons stricken with, + through horrible dreames, dreadfull sights, monstrous signes, and carefulnesse of the minde, all which, seeme to be brought vpon the wicked, by Gods appointment, for their euill demeanor. What snares doe they tangle themselues in, with what crosse and persecution, doe they destroy their mindes, being inwardlye troubled, and afflicted :

I.ij. Nero,

The lettes of

A grrippina

Nerves mother

Nero, after he had killed his mother (as Suetonius reporteth) coulde neuer endure the grudge of his conscience , for that wickid crime , neyther immediatly vpon the deede done, nor at any time after : although hee were incoraged with consolations, both of the souldiours , Senate , and people of Roome . He confessed oftentimes, that hee was persecuted by his mothers Image, and with the cruell scourgis, & firie whips of the furies in Hell. And moreouer, by a detestable deede of the Magis , attempted to call vp hir spirite againe, & to pacifie hir . It is sayde y Appollidor, thought wyth himselfe in a dreame, howe he sawe his owne skinne pulde from him, and his members by little and little, cut awaye: and also that his daughters, were all their bodies ouer, on a light fire, turning and daunsing about a circle . Hipparcus also, the sonne of Phylastratus, a little before his death, dreamed, that he sawe bloud sprinckle vpon his face out of a certaine piece of plate. If I should call to remembraunce, the reast of the examples , which be of lyke sorte , paper woulde not suffice to continue the same .

Truely

Nero,

Appollidor,

Hippart y
sonne of
Phylastratus

Truely an euill conscience in the mynde, is
lyke a sore in the body. It is contrined tho-

*rotientia Rea
longe vltus*

rown default, not conuayde in by casualtie.
It mightily dismayeth the minde, and con-
tinually tormenteth the same, with deadly
grieves of pensiue remembraunce. After
that Alexander, that noble king, and fortu-

Alexander
delivered
to be wor-
shipped as
God.

nate spoyler of the world, had cruelly slaine
Calistenes, and caused Clytus, his famili-
er, to be killed, the one, bycause he refused
(after the Persian maner) to worship hym
as God, and the other, bycause he preferred
the Actes of king Philip his father, before
his, there entered into him afterward, such
a sore repentaunce, through remorse of his
sinnen, as hardly it scaped him, that he had
not killed himselfe. What shoulde I speake
of Sylla, that oppressed the Romaynes, or
Antiochus, that with warres ouercame
the Indes: eyther of which, for the vnho-
nestie of life, (which through shedding of
bloud, and beastly crueltie, they stayned and
polluted) did perishe with the ougly disease
of Lice, and pined awaye, with the grie-
uous and detestable torment of conscience.

*vis malæ
rotientia'*

To this number, I maye referrs Herod,

I. iij. that

Sylla and
Antiochus
dyed wyth
the disease
of lice.

The lettes of

that put James to the smorde, thrust Peter
in prison, and to please the Iewes, stirred
vp persecution against the Christians: But
at last, being striken by the Dungell, was
eaten of wormes: and after grieuous af-
fliction, by the wounde of his conscience, mi-
serablye gave vp the ghost. I cannot here
altogither passe ouer with silence, those
which dally with God, in most graue and
weightie matters: which wilfully for gaine
and honor's sake, eyther resist or forsake the
truth: which repeale any thing, manifestly
agaynst the worde of God, and binde their
consciences, either to the wicked betraying,
refusing, or vtter denying of Christ by othe.
For euен as peace, by the promise of God,
doth attende vpon the true Israelites: (who
are the constant professours and maintey-
ners of christian pietie) euен so the beguy-
lers, false working Epicures, enimies to
Christes Crosse, whose bellie is their God,
and earthly things their studie, bewitching
men, from beleuing the truth, which they
resist, as Iannes and Iambres did Moyses,
declining also from the way of glorie, and
led to the desire of ryches: Such doth God
with

Herode,

Ad fin.

Denying
of Christ
by othe.

rotravim
notandum

Psal. 124.

with the workers of iniquitie, turne into
their owne reprobate imagination: & with
a rewarde, worthie of such a fault, will the
iust Judge once make recompence, vntesse
they repent earnestly from the bottome of
theyr heart. For, what for Cannonships,
Prebendes, Deanyes, Benifices, Bishop-
rikes, or some other temporall commoditie,
they eyther resist or forsake Christ, or else
they deale with the preaching of the Gos-
pell, which tendeth to the saluation of our
soules, as with a prophane thing: and in a
mattter so weighty, behauie themselues vn-
faythfullye, and muche lyke to disloyall
fugitives: Or else they will ambitiously
seeke in the holye scripture, which waye to
please the vaine appetites of the people,
vaunting of the pregnancie of their owne
wit and learning, and boasting of their elo-
quence, and yet in time of persecution will
be the first, that shall start aside, from the
knowne truth: and so, to the great fall of
the weaker sort, sowly and shamefully be-
tray the doctrine, which before they did wor-
thily professe. But surely, they shall never
escape free vnpunished, for so great a conu-
mely,

we can not begynne god, or dimme his eyes, neither
can we脱raye from the due punishment, of the
living god.

The lettes of

They ly=
ning in
maruellous
dispaire, af-
ter they
had forsa-
ken the
Gospell, at
length kil-
led them-
selues.

Loke Grit-
balde in
english.

mely, wherin they go to about begusle god,
and to dim his eyes (as they feareme it:) nei-
ther yet, in such sort departing and forsa-
king the wholesome doctrine, they shall ever
escape, from the handes of the living God,
and his fearefull maiestie, whom they haue
dishonoured. This was felt of Latonius:
this did wretched Spera, boþ by his wordes
teach vs, and by his example plainly lay be-
fore our eyes: if wryters in their bookeſ
haue shewed vs the truthe. The Apostles in
the primitive Church, committed ſuch per-
ſons (by the word) to Sathan, that he might
haue power to persecute their bodyes: who,
once perceyuing, that neyther they ſhould
haue rest in their bodyes, while they yet ly-
ued, neyther in their ſpirite being departed,
they might be reclaymed thereby, and ſo
through long repentaunce, attaine to ſal-
uation, no greater torment, nor vexation
more grievous, coulde be imagined, then
was bidden by them, which diſloyallie de-
parted from Christ: being ſo vexed with the
bitter anguish of conſcience, as they had no
rest, neyther day nor night, ſo much as to
breath vpon the ſame, or to be at any ſtaye
of

of quiet minde. But I will no lenger stand
vpon the impedimentes and lettes, which
hinder the peaceable tranquillitie, that all
men so busily seeke for.

Who is he nowe, that if he had subdued *f d fur*
all Nations vnder heauen, if he had gotten
all the worlde in possession, woulde not lay
aside all dominion, and willingly surrender
vp the empvre of the worlde, to the intent
he might quiet his afflicted conscience, and
washe awaye the grices and blemishes
thereof, which never suffers the minde once
to take breath: Let vs therefore seeke out,
where, and from whence, that excellent
quietnesse of the minde is to be looked for,
which doth not onely appcase, the carefull
cogitations and thoughts of the conscience,
but also, slakes, and keepes vnder, the ra-
ging affections of the same: and besides,
doth make easie, and tollerable, whatsoeuer
else doth eyther hurt the bodie, or any other
outwarde chaunce that happeneth to arise,

Omitting the erroneous opinions of the
ignoraunt, which alwayes throughout eue-
ry age, as it were swallowed vp a number,
and led them from the right race of life: let

*That Christ
is the true
tranquillite
of the minde.*

How Christ is our

vs beginne with an other kinde of stile : re-
turning to Christ and his worde : to the
trade of a good life : the testimonie of a good
conscience : to speake of eternall life , and
of the manifolde consolation had by the
Saints : Of which, I promised to intreate
more at large afterwarde . The scriptures
declare, and in plaine wordes beare record,
that Jesus doth saue his people from their
sinnes. That he is the lambe of God, which
takes away the sinnes of the worlde. That
he is the blessed seede of Abraham, in whom
of Abraham all the generations of the earth shoulde bee
blessed : who shoulde breake of and treda
downde the heade of the Serpent, throughe
whose subtilitie, our first parents were allu-
red to sin. That he is the saluation of God,
from sea to sea , and to the endes of the
earth : of whome all the Prophets do beare
reorde, that vnder his name , every one,
which put their trust of saluation in him,
should receyue remission of sinnes. That he
is the mediator, spokesman, and peacema-
ker, betweene God and man, the throne of
grace, the head Bishop, and high priest, to
make continuall intercession for vs . The
propi-

*Jesu Christ
the Lambe &
the blessed seede
of Abraham*

saluation

mediator.

propicication for the sinnes of the worlde,
Our iustification. The Shephearde and
Curate of our soules, our hope, our life, and
our resurrection. That he is that Emmanuel,
the father of eternall life, the Prince of
peace, the sonne of righteousnesse, the light
of the Gentiles. And to conclude: that he
is the very Messias, in whom be all the pro-
mises of God, euen yeas and Amen, whom
the Leuiticall sacrifice and olde ceremonies
did represent. To him, did Moyses lawe
tende. Of him, did the Prophetes before
prophecie. And, euen the verie same, did the
fathers of the people of Israell wayte for:
Whom the Apostles, Martyrs, Confessors,
and all the holy men, in their dayes, did be-
leue, being shewed and sent among them.
Christ therefore, the reconciler of God and
man, who delivred vs from the curse of
the lawe, became a curse for our sakes: and
(as Paulc sayth to the Collossians) hath put
out, to them that beleue, the hand writing
which was against vs: and the same being
taken out of the way, hath fastned vpon the
Crosse. He, for a sweete incense, hath offred
by himselfe, an oblation, and sacrifice unto

only messias

our Reconciler

B.t.

God,

How Christ is our
God, and by death, hath vndone him for e-
uer, that had the rule of death. He pacified
the fathers wrath, not in part, but wholye
and perfityly, and hath fully deliuered vs
from the bonde of sinne, and taken vs out of
the pitte of hell. He, (having conquered Sa-
than) hath borne in token of victorie, his dis-
poyled power and p[ri]ncipalitie, openly in
the sight of the worlde. And sumptuously,
and gloriously, hath this mightie conque-
rour of death and hell, triumphed by him-
selfe, ouer those, whom he hath conquered.
He hath made plaine the waye to heauen,
and ascending vp on high, hath led captiu-
tie captiuie, and giuen giftes to men. He sit-
ting in heauen, on the right hande of God
the father, maketh continuall intercession
for vs, and beareth the office of a bountifull
patrone, aduocate, and spokesman. He day-
ly renueth in vs, the Image and similitude
of God: (which is, innocencie, righteous-
nesse, and holinesse,) which were lost in our
first parent Adam. He (among the num-
ber of those, which were adopted by the hea-
uenlye father, to bee the chyldeen of God)
hath made vs copartners with him, both
of

true Tranquillitie.

35

of his name , and of his kingdome , and to
be heires of everlasting blessednesse . He
it is , that is the true tranquillitie of the
minde , and quieting of our consciences .
Hee is the stedfast peace of the hearte ,
and pacient mittigation of our troubles .

thirt²9 vera
tranquilitas,

This was the same, which was shewed and
revealed, in a certaine vision to Elyas , the
Charret of Israell , and the horsemen ther-
of (as Elizeus wordes be) at what time he
fledde to mount Horeb, for feare of Iezabel .
For the word of the Lorde spake vnto him ,
that he shold come out of the caue (wher-
in he rested all night) and to stande before
the Lorde in the Mount . And beholde the
Lorde passed by , and a mightie strong wind
that rent the mountaynes , and brake the
rockes before the Lorde : but the Lorde
was not in the winde . After the wynde ,
there came an earth quake : but the Lorde
was not in the earthquake . After the
earthquake , was a fier , neyther yet was
the Lorde in the fier . And after the fier ,
there came a soft still voyce : which , when
Helias hearde , he couered his face with his
mantell . Whyn was it the Lords pleasure ,

3. King. 19.

3 Re 19. 11,

12 verfe.

13

B. siij to

Note v^e reason why christ appere^d to Elias
in a soft still boyce / How Christ is our

{ to appere in a soft still boyce, but to shewe
plainely, that he woulde giue rest and qui-
etnesse, vnto such are sadde and afflicted
with vexation both of sonle and minde : so
as, in their whole heart, they seeke after
God, and stic onely to him for helpe : as did
this Elias, when he sat vnder a Juniper tree
in þ wildernesse, wishing for death . Ther-
fore, with this boyce, the Lorde in the Gos-
pell, doth mercifully call vnto him, such as
are become weake through desperation, as
are troubled in conscience, and loden wyth
cares, saying : Come vnto me all yee that
labour, and are heauie loden, and I will re-
fresh you . Learne of me, for I am meeke,
and humble, and yee shall finde rest vnto
your Soules . For they , which with ex-
treme inward feare, heartily, and wyth
remorse of their sinnes, dreade the payne,
which they haue iustly deserued : and being
abashed, and amazed for feare of hell fire,
and of the feendes therin, do truly bewaile
their sinnes : and in this anguished minde,
through conceyving of Gods wrath, doe
humbly flye (as it were through this nar-
rowe streight, of perpetuall greeves and af-
flictions)

Math. xi.

god healeth
nos & av-
erstrie of hart

true Tranquillitie,

36

fictions) to the unspeakable mercye of God, through Christ, meaning to live a godly lyfe, and asking pardon of their trespasses, and remission of their sinnes : from such, doth the sonne of God, wipe cleerely away all teares : such doth he beholde, wyth a fauourable and louing countenaunce, and with the excellent comfort of his holye spirite, doth he pacifie, and set all their harts at ease and libertie. For that place of Esay, which sayth : The spirite of the Lorde be vpon me, for the Lorde hath annoynted me, and sent me to preach good tidings to the pore, that I might heale those, which be contrite of heart, that I might preache deliveraunce vnto the captiue, and sight to the blinde, that I might reuenge the oppressed, and comfort them which be in heauiness : that in stede of Ashes, I might give them plentie of Oyle of gladnesse : for sighing, pleasaunt oyntment : for a mourning spirite, a robe of honor : the Euange- ESAY. 61. 3
LUKE. 4.
list expoundeth to be Christ himselfe. We were al by nature, the sonnes of wrath, and as lost sheepe haue gone astray, every one declyning for the right trade of life, vnto his

humiles vnde
fanati,

no fable
espoyngre }
for for sonso.

what we ar
by natur

bis

Natura sumus
filii Ite

Summa Dei
Misericordia

Ez.ay.53.

2 Cor.1.

Tranquillitie by

his own wicked wayes, and forsaking God
the fountaine of life, and of all good things,
haue purchased to our selues, misery, death,
and damnation. But Christ, of his infinite
mercy, left the seate of his maiestie in hea-
uen, and being sent from aboue, came in-
to the wold, and meekelye, of the virgin
Marie, tooke vpon him the nature of man,
miserable state: to saue sinners; to call that
backe againe, which was gone astray: to
seeke and saue, that which was lost: and to
give his lufe for the redemption of manye.
Who also was wounded, and sacrificed for
our faultes, and buffeted for our sinnes: all
which, the father layde vpon him in the
name of vs all; and by his beating and stri-
pes, made vs safe and whole. This was he,
who, cuen as he drowned Pharaon and the
Egyptians in the red sea, so by his death, he
querthrew Sathan, the continuall enemie
of mankinde, and set vs at libertie, beeynge
washed and made cleane, through the helth-
full sacrament of bloud and water, that
ranne from him. He became the wisedome
of God, the righteousesse, sanctification,
and

+ and redemption, for vs. He it is, that bare our synnes upon his backe on the crosse: that

in cruce

Nota

we being dead to sinne, might live to righteousnesse. This most sacred ground of our

religion, and reverent misterie of our redēption, is to be exercised in the hearts of

The me-
morie of the
misterie of
our redēp-
tio, is chiefl-
y celebra-

every true christian, with a continuall remembraunce. And least the same shoulde be

ted in the
precept of
the Eu-

forgotten of vs, Christ, left his bodie in the holy sacrament, and mysticall banket of his

charist.

supper, which he commaunded to be distributed, directly, with that perspicuitie of

words,

which he himselfe ordeyned and appoynted, that it might effectually be a remembraunce of the olde offered sacrifice:

in cruce facta

and playnly, as it were with lively Image,

to represent the death of our redemer, shew-

ing

ing perfectly, and after a sort, laying it before the eyes of the communicantes: that

all

the people, with meditation of so great & fearefull a misterie, being godly amazed,

and

as it were rauished beyond theselues,

shoulde

for that time, occupie themselues with nothing, nor haue any other considera-

tion

in their mindes, but of Christ onely crucified on the Crosse. The sacrament, be-

L.s. ing

Benefites attending

ing in this sort ministred, according to Christes institution, might by meanes of the worthinesse of the wordes, and vertue of the holye spirite, mightilye worke in the minde, and earnestly stirre vp the same: and also, might plainly before the eyes of all the people, dscribe Christ, paint him out, and (as Paule hath to the Galathians) in a maner crucifie him a newe. And hereof growes that excede of saint Chrisostomes wordes: Imagine (sayth he) the bloud of saluation flowing as it were out of the deuine and vnpolluted side: and that spirituall and wonderfull bloud, running into the Cup, to purifie vs: and there, the tongue tasting, to be made red and blouddie: and so drawe nigh, and receyue it with pure lips.

Chrisostome

Spirituall
bloude

figura locutio

But although I haue (as occasion did serue) recyted, to what ende chiefly, y misteall feast doth tende: which cōprehendeth, & chiefly respecteth the declaration of y lords death: yet, y no man, lay to my charge, how I haue indirectly past ouer with silence, those high benifites: besides the cōmen confession of our fayth, whereby we wayte for saluation of our soules, through one and the same

same Sauour: and besides the effectuall remembrance of the mystery of our redemption, which to make perfit, Christ gaue his bodie to be slain, & his bloud to be shed: I acknowledge also, in the instituting of the sacrament of þ Lord's supper, the singuler loue of God towardes mankinde. For he not content onely to redeeme vs, and after that redemp-
tion, to put vs in dayly remembrance ther-
of: but he verily also, and in dædefædeth
and nourisheth the faythfull, with his owne
liuely fleshe, so long as they shall liue here
like straungers, & aliants, and till they haue
made an ende of this habitation. He increaseth thereby our fayth, strengthneth vs to
abide tribulation, confirmes our hope of ha-
ving eternal life, kindleth our loue towards
him, mainteynes our brotherly charitie,
prolonges our lyfe, and frames the same to
good order, quieteth our consciences, and (as
thoughe he forgatte our sinnes) reconciles
himselfe againe unto vs. He breedeth in our
minded, thereby, spirituall pleasure and de-
light, draweth awaye our ymaginations
from the frailtie of our bodies, and procur-
reth vs to thinke of immortalitie, and that,

The bene-
fices whiche
ensue the
right recey-
ving & de-
tributing
of the sacra-
ment of the
Eucharist.

non solum xpc
nos redemit

fructus
renar'
domini te'

L.ij. which

Benefites attending

which is most of all, he couples and toynd
vs to himselfe, mireth vs, and (as I maye
say) unites and incorporates vs with him,
Quoad rem ipsam
non quoad modum
connunctionis. in a most sure bond. Which contriuing
and linking one within an other, the sensible

+ nature of man can not comprehend: Neys-
hant comming together, howe he is our heade, and we his
new animalis members, and fleshe of his fleshe, bone of
homo nō p̄cibit his bones: noz howe he dwelleth and liueth
in vs, and we in him. For if it be a thing to
be maruelled at, howe we be members one
of another, and man and wife maye be all
one fleshe: howe much more wonderfull, is
this most nighe coupling togither of Christ,
and vs: which doth most truly, and certen-
ly, not faynedly, colourably, or phantastical-
ly, happen vnto such, as doe faythfully eate
this sacrament. Whereat, the divine Pro-
phete, being helde with admiration, prophe-
cied saying: The mercifull and gracious
Lord, hath so done his maruellous wor-
kes, that they ought to be had in euerla-
sting remembraunce, he hath giuen meate
to them that feare him. Wherefore, to this
poynt, doth the similitude of Cyrillus aptly
concurre. Euen as (sayth he) if one take
molten

*The apt si-
militude of
Cyrillus.*

Psal. 110.

molten ware , and poure it to other ware,
and worketh the whole togither : so must it
needes be , that who so receyues the fleshe
and bloud of the Lorde , he be in such sort
ioyned to him, that Christ be found in him,
and he in Christ.

spiritually

But now , that we haue beeene occupied,
in calling to minde , the benifites which are
annered to the Lordes supper , being dulye
ministrēd , as it ought to be , and worthylye
receyued of the faithfull : let vs returne to
the matter, which we haue in hande , (that
+ is to say) to the great misterie of our salua-
tion , and redemption : thōugh remembraunce
whercof , there groweth peace of
conscience , and tranquillitie of mynde .
Wherby , though the Deuill putte vs in
feare , the woldē disquiet vs , and the fleshe
prouoke vs , yet the same remayneth still
in perpetuall quietnesse , & securitie . Thence
commeth it , that the multitude of sinnes ,
and greatnessse of them , doe not debarre vs
the way to Gods mercie : nor the abyding
in sinne for a season , vtterly take away all
hope of forgiuenesse . From thence spring-
eth our loue that we haue towardes God ,

L.ij.

which

Christ our redemption

which spared not his owne Sonne : but
for all our sakes gaue him to death, and
with him gaue vs all good things. Thence
riseth that deepe mindefulnesse of Gods be-
nifites, in that he adopted vs to be his owne
children : and for this benifite , continuall
thankes is to be celebrated of all the fayth-
full . There is nothing in all the worlde ,
that at such time, as we are meditating vpon
Christ, can once pierce our conscience :
much lesse drive it to desperation : were it
for committing the greatest sinne of all o-
ther. For if transgressing of the law, brings
terror vnto vs : # It helpeþ againe to re-
member, that Christ hath redemed vs from
the curse of the law. If sinne trouble vs: we
are recomforted, in that Christ, not only re-
mitted to the debtor ten thousand tallents,
which ought a great deale : for gaue Peter,
that had grieuously offended him : pardo-
ned the Theefe , who had long continued in
sinne : but also, by his owne bloud , washed
vs cleane from all sinne . If death greeve
vs : Christ is become both our lyfe, and re-
surrection . If the wrath of God make vs
penitue ; by Christ are we reconciled vnto
God.

if hymme do
trouble vs.

if death

if gods wrath

and comfort thereby. 45

God. If hell fire feare vs : Christ by con-
quering of Hell , hath opened the gates of
heauen. If the fire of Purgatorie disquiet Purgatorie
our mindes : Christ for the sinnes of man-
kindc , hath satisfied God : and the punish-
ment, which by Gods justice, was done vns
to vs , he himselfe hath abydden it , and
+ hath not onely deliuered vs from the of-
fence it selfe , but also, from the paine due
for the same .. For otherwise , how shoulde
either they, which be iustified by their faith,
be at peace with God, (when as peace may
in no wise be conuersaunt with feare of pu-
nishment) if they shoulde be in perplexitie,
for feare of greater punishment . Eyther
+ else, how shoulde the Saincts, receyue here
the full forgiuenesse of sinnes, if they should
be recompensd with paine, due for sinne , in
an other worlde, being departed out of this
life . Wherefore, the holy fathers (and that
consonaunt to the scriptures) were of the
+ opinion , that all remission of sinnes , is ^{2d actn} setetia
here in this life : yea , and so fullye , as no
parte thereof , is differred till any other life
to come . For so writheth blessed Cyprian : <sup>Cyprian in
his treatise
against De
mitionius.</sup>
+ Here is (saith he) the soule eyther lost or sa-
ued.

a cwe & pena

at heare wth god

Remigio heretorum
in hac vita sanctit

Cyprianus.

in hac nulla bona
penitentia feria

S. Ambrose

Christ our redemption

ned. Here doe we prouide for eternall saluation, for the worshipping of God, and for the fruite of faith. Ne ther let any mans sinnes or yeares, be a hinderaunce to hym, from the attaynment of saluation. To a him, that hath as yet any being in this lyfe, there is no repentaunce to late. To mercy the waye is open, and free accesse is therunto, for such as seeke and understande the # truth. But when we are departed from hence, then is there no place of repentance, nor any satisfaction to be made. And of the same opinion was Ambrose, and other godly writers, which were exercised in the holy scriptures, & did set forth treatyes and interpretations vpon the same. The Lorde increase the faith of many, and giue them a better minde, that they may truely belieue in the sonne of God, and earnestly repent, from the bottome of their heart: who in their wordes professe chyssian religion, but neverthelesse, in their deedes, kicke, and spurne against the Gospell, and denye the same, set forth to so godly a purpose. Who count the bloudde of the Testament, but a prophane thing, and reprochfully vse the spirite

and comfort thereby. 41

Spirite of grace. Who although they doe
not openly scorne this holy misterie, which
we haue so much intreated of, yet they doe
not reverently imbrace the same, and with
such feare and dreade as they ought to doe.

In the dayes of Paule, Christ was to the
Iewes, an occasion of fall: but to the Gentiles,
a mere foolishnesse. In our dayes,
Christ is no lesse wonderfully spronge vp
againe, than in olde time, he was borne and
brede at Beathlem in Iurie: Nor no lesse
revived, nilling the aduersaries, then,
when he rose vp agayne in an earthquake,
the Sepulker being close shutte. I am a
fearde, least Sathan, the fleshe, and the
worlde, doe drise a number, to be so per-
tierse, as Christ becommeth vnsauerie to
them, & that they cannot tasre holwe swete
the lord is, and how plentifully the streme
of the Riuier, makes glad the citye of God.
A sensible person, cannot so muche as
dreame, what the joye of the Children of
God is: and how daye and night, without
intermission, they sing, lifting vp their voy-
ces, and gyuing thankes vnto the Lorde
their God. Rightly doe we attribute vnto

M.f.

Christ,

Comfort by
Christ, that he will ease and refreshe our
soules : and will not onely discharge , re-
venge , and set at libertie , them which bee
captivated with the tirannie of Sathan, but
also wil leade the very same captiuitie cap-
tive : Although our troubled consciences,
many times , are more greeuously dashed
with terror of the law , then they be appea-
sed with comfort of the Gospell of peace . Of
verve right also , doe we impute it to his
bountifullnesse , that he is the remedie of
our woundes , the rest of our afflicted con-
sciences , and the true tranquillitie of our
minde.

Comfort ta-
ken by the
wordes of
God.

This we knowe by the wordes of God ,
which is the light of our eyes , and the lan-
terne to our feete : wherein as we live , so
ought we continually to be occupied therin ,
both day and night , for the finding out of
such thinges , as maye further vs to the at-
tainement of blessednesse , to the gouern-
ment of our life , to the comfort of our soule ,
and the abandoning of cares from vs .
Howe often in the holy scriptures , are they
pronounced blessed , which be diligent hear-
ers and readers of this word , if vpon the
same ,

same, they amende their maners, and apply the actions of their life to the will of God: as for example. Blessed are they that *Luke. ii.* heare the worde of God and kepe the same.

Blessed are the vndefiled in the way, and *Psal.iiii.9.* that walke in the lawe of the Lorde. Bleſſed are they that search his testimonies: they

Psal.i. ſeeke him with their whole heart. Blessed is

the man, whose delight is in the law of the

Lorđ, and in his law will exercise himſelfe,

both day and night. And is not he of verie

right to be counted blessed, that hath al togither

bowed himſelfe, to become Gods ſer-uaunt:

in whose heart, is hiden the lawe

of his Lorđ: when as both things aboue,

and things beneath, are put vnder him, and

ſerue him: For the euilles, which ſo many

wayes, ſo oftentymes light vpon vs, hap-

pen for no other cauſe, then for that we ad-

dict not our ſelues (as meete we ſhould) vnto the will of our Creator. Moreouer, the

Apoſtle doth prudently command vnto vs,

the holy scripture, and doth very well kin-

dle our mindes, to the ſtudie thereof, by

these wordes: All scripture (ſayth he) giuen

by inspiration from God, is profitable to

2.Tim.3.
P.ij. teach,

Deut.28:

Leuit.16.

Comfort by

teach, to improve, to correct, and to instruct
in righteousness, that the man of God, may
be perfect, & prepared to all good works. And
againe: What so ever is written, the same
is written for our learning, that we through
pacience and comfort of the Scriptures,
might haue hope. For we, as it were in the
middles of the sea, are tossed; and fast bound,
will we or nill we, to an innumerable sort
of sinnes. We stand continually in battell,
and verie often beare away the worst. We
are besieged aboue in all places, and the
dartes flic about vs on every side: as well,
through diuersitie of occasions, as for the
necessitie it selfe, of cares, troubles, grieves,
boastings, and swellings. Also we are so
tossed, as we were in the middles of waues,
so drawne hither and thither with variable
and divers cogitations, so shaken with stro-
mes of temptation, and so often conquered
and ouerthrowne in the conflict, that wee
haue alwayes neede, of often and continuall
consolation out of the Scriptures: and be-
cause we receive wounds every day, there-
fore to seeke for medicine and remedie eve-
ry day, out of the same. Artificers, whatso-
ever

Rom.15.

Chrysostome
in the thirde
sermon of
Lazarus.

ever they take in hande to make , they perfourme the thing with such instrumentes, as they haue : And we, if our mindes bee corrupted & decaied, amend and repaire the same, by the scriptures of the Apostles and Prophetes, and whatsoeuer else is given by inspiration from God: and if it fal in decay, we renue it againe thereby. They by their Art, onely adde a certaine fashion to things: but to chaunge the verie matter whereon they worke, as of siluer to make golde, they are not able . But we shewe, and bring to passe a greater matter . For we chaunge the vessell of wood into golde : Whereof 2. Tim. 2. Paule witnessinge, sayth: In a great house, are not onely vessels of golde and siluer, but also of wood and earth : if any man therefore purge himselfe from all these, he shall be a vessell sanctified to honour. They which dwell in kinges houses, wherein armour is layde, are so well fortiffied , as neyther thieves nor housebreakers, nor any other wicked rowte, dare set vpon that house . Euen so, wheresoever the spirituall bookes remaine , from thence is all the Devils force expelled, and into those inhabitaunts, is entered

Comfort by

tered a great comfort. If we offend in any thing forbidden vs, the verie sight of those bookes strykes our consciencies, scaynes vs
from sinne, and makes vs to abandon our
euell purpose. And if we persist in holinesse,
therein we become more firme and stedfast
through them: and by laying holde vpon the
Gospell, we settle our minde, leading it a-
way from worldy busynesse, and thereby,
diligently cleane our life being boide of god-
linesse. The Philosophers, Rhetoricians,
and Ethnicke wryters, desiring to be had
in admiration, did but shadow in a certaine
darke sense, the secrete thinges of their wis-
dome. But the Apostles and Prophetes, as
vniversall teachers of the worlde, haue put
things in wryting, so plainly and manifest-
lye, as by reading onely, they may be lear-
ned. Who, hearing, that happy are the
meke, the mercifull, and so forth with the
rest, will desire any scholemayster to inter-
prete the same? But if in thinges which
be more secrete, thou shalt not perhappes
find an instructor, and wilt bestow the mox
earnest studie therein: God, seeing thy dilig-
gence, and not despising thy care and digni-
tancie,

Iancie, no doubt will open the thing to thee
which thou seekest for. Remember the Eu-
nike, in the viij. of the Actes, who by rea-
ding, obtayned a guide. God, which knewe
the readie inclination of his minde, imbra-
ced his indeuour, and sent him (by and by)
an expounder. A great defence agaynst sin,
is the reading of the scriptures: but a great
daungerous rayne, and a deepe dungeon of
blindnesse, + is want of knowledge of the
scriptures: and to knowe nothing of Gods
lawe, is a great lacke of saluation. For that
is it, which hath bredde heresses, brought in
filthie life, and turned all vpsydowne. For it
cannot be, that often and heedfull reading,
should bring no fruit with it. This excellent
erhortation of S. Chrysostome (who for his
godly eloquence, obtayned the surname of
golden mouthed) did blessed Gregorie, and
saint Augustine imitate and follow: who,
aptly, conveniently, plainly, and excellently
well, doe set forth with due prayse, the most
heauenly worde of the Scriptures. That
minde (saye they) is an enimie to this doc-
trine of ours, which either in going astray,
knoweth not the same to be wholesome, or
else

Comfort by

Gregorie in
an Epistle to
bishop Lean.

Augustine in
the third E-
pistle to Bo-
niscanus.

else being sicke , doth lothe medicinē . For
the vertie phrase of speach which the scrip-
tures bseth , hath the way to nurse hir little
ones abroade , and to preserue them in pri-
uate , and also how to occupie their mindes ,
with admiration of high misteries . It is a
Riuier (as I may terme it) euē and deepe ,
wherin both the Olyphant may swim , and
the Lambe may walke , and it conteyneth
things , both plaine and euident . It talketh
like a familiar friend to the heart , both of
the learned and unlearned . It lyeth hid in
misteries . It setteth not forth it selfe wyth
haughtie communication , and therebinto
the slacke and unlearned minde (as pore to
the riche) dare not approche . But it ini-
teth all men , with an humble speach . Not
only It feedeth them , with apparaunt and
knowne truth , but also It exerciseth them
in secrete veritie , setting that abroad to the
worlde , which it hath in secrete stowre . But
least those things , which be plaine , should be
contemned , those secrete things againe are
desired : being desired , are after a sort re-
nued , and being renued , are sweetely signi-
fied what they be . By the Scriptures , both
wittes

wittes which be euil, are wholsomly amen-
ded : which be small, are cherised: and which
be great, are rejoyced . For the worde of
God knoweth sayth, when it first groweth,
when it comes to rype yeares , when it is
brought to full perfection : and when it
draweth to olde age againe , it neurisheth
the same with gentle and wholsome feode.
Other things, haue not so much relation, to
their age, tyme, and place. The studie here-
of nourisheth our tender age , and insour-
mes vs in all godlinesse : It brydeleth and
keepeth in our lassiuious youth , delighteth
our age, indueth vs with the swete hope of
immortalitie, and incourageith vs to be of a
joyfull minde, to the btytermost ende of our
life. It instructeth vs when we be in prosper-
ritic, feares and restraynes vs from pride
and presumption, giveth vs comfort and sic-
cour in time of aduersitie , delightes vs at
home, and keepes vs in our duetie abroade.
It calleth to our remembraunce , the shourt-
nesse of life, and that death approacheth ever-
y houre . It telles vs of the iudgement of
God, and how there is a hell, a pit of dark-
nesse & a fire y shall never be extinguisched.

P. J.

And

Tranquillitie in strife

And besides these, It sheweth vs of an innumerable sort of Gods benifits : as, of the crosse of Christ, of the holy ghost abiding in vs, of the aungels appoynted by God for our safegarde, and of the ioyes of the kyngdome of heauen. Whereby we ought at all times, to be renoked from our wickednesse, and to be stirred vp to do euery thing which is good and righteous.

Saint
Hieronis
opinion.
Origin in
a certayne
Homely.

How the
conscience
may be qui-
eted in time
of contenci-
on about
Religion.

Last of all, we eate the flesh of the Lord,
and drinke his bloud, not all only in the holy
misteries, but also by reading of the scrip-
tures : whereby we are delighted and re-
fresched with most sweete taste of eternall
life, and with an unspeakeable ioye.

Here nowe it commeth verye well to
minde, to consider how the christian consci-
ence may be quieted in these dangerous
times : wherein, not without neede, by rea-
son of those errors which haue crept in, they
deale in questions, which concerne the high
misteries of Christian religion. And to one
man this way, and to an other that way,
and to every man his owne way, apperes
best. Many cry out, saying : aske counsell
of the Church ; That cannot erre, for it is
gouer-

gouerned by the holy ghost. If thou be disquieted in thy minde, heare his boyce, imbrace his iudgement, and it will shake of all scruple of thy conscience. But if a man should freely and sincerely demaund of me, what I thought best to be done herein: I would councell him, first of all, (whiche I deeme to be the right and wiser way, and more agreeable to the Scriptures) that in such a daungersous tyme, he chiefly followe the councell of the deuine Prophete Esay: who crieth out, that they rather shal haue recourse to the law and to the witnesse. For if they shall not speake agreeable vnto thys worde, there shall no morning light appere to them: but beeing all inuironed wyth darkenesse, they shall fall at once, be hardened and perish with hunger. The holy prophete well remembred, the commaundement, that God in the xiij. of Deutronomie gaue the childdren of Israell: you shall not euerye one of you, doe that which see, meth right in your owne eyes: but the same which I commaund you to doe, that onely doe vnto the Lorde, neyther adding nor diminishing anye thing. Let vs heare the

F.ij. boyces

Chrisostome prophecieth

John.5.

Actes.17.

voynce of our saviour : Search the Srip-
tures (sayth he) &c. they are the same that
testifie of me. Let vs follow the example of
those, which were conuerted vnto Christ in
the beginning, when the church first sprong
vp : who examined the doctrine of the Apo-
stles, by the Scriptures, and out of them,
searched forth throughly the preaching of
the Apostles, whether it were true or no.
The same way, whereof I haue now giuen
aduertisement, I judge meete among other
things, that the louers of the truth shoule
chesely doe. Thus, did Chrysostome aduise
vs. And saint Jerome also, by the wordes of
the Prophete, gathers, and foreshewes, that
the people in the ende of the worlde, should
no lesse doe of their owne accord, whose
wordes although they be somewhat long,
yet because they haue very great relation
to the matter, I will recite them in thys
place.

Chryso-
stomes p̄c=
phacie of
this oure
age, vpon
the 24. of
of Mattheu

When ye shall see (sayth he) the abomi-
nation of desolation standing in the holye
place, (as much to saye, as wicked herisie,
which is the hoste of Antichrist, standing in
holie places of the Church) at those dayes,

Ict

Ict them which be in Jewrie , flie vnto the Antichrist
 Mountaynes, that is : let them which be of Christianitie, repayre to the scriptures. For euен as a true Jewe (as saint Paulc sayth) is a Christian, not he which is a Jewe outwardly, but he which is a Jewe inwardly in the heart : so true Iurie is christianitie, under whiche name, is to be understand confessing : And by the Mountaynes, are signified, the scripture of the Apostles and Prophetes. Of which, it is sayde : wonderfully doest thou gaine light from thy holy hill. And agayne, speaking of the Church : Hic foudation (sayth he) is layde vpon the holy hils. And why doth he will all Christians at this time, to repayre to the scriptures ? Because neuer to this verie day , since heresies haue entered into those Churches, there could be any proufe of true Christianitie : nor any other refuge can there be for the Christians, which woulde know the truth of the fayth, but to the scriptures of God . Wherefore : because verie heresies themselues, (in shew of wordes) haue all those things, which are peculiar to Christ in the truth : aswell churches, as þ godly scriptures themselves : B

Psal. 6.

why we ought
to reade the
ScripturesNo refuge
but to the
scriptures.

P. iii. Chops,

Chrisostome prophecieth
Bishopps, and other orders, of Church men:
Baptisme, the Eucharist, and all the rest:
and finally euē Christ himselfe. Whosoever
therefore, is willing to know which is the
true Church of Christ, how shall he knowe
the same in such a confusion of likenesses,
but all onely by the scriptures; even as in
tymes past, they were knowne by signes
and tokens, who were the true Christians,
and who were the false. But nowe the
working by myzacles, is all taken awaye:
and it is spide rather to be a trade among
those which be false Christians. He there-
fore, that will learnie whiche is the true
Church of Christ, howe shall he know, but
all onely by the scriptures. The Lord ther-
fore, knowing what a great confusion of
things, woulde happen in the latter dayes,
willeth the Christians which be in Christia-
nite, and would vnderstande a certentie of
the true fayth, that they shold fie to no o-
ther thing, than to the Scriptures. For else,
if they haue respect to other matters, they
shall fall and perishe, not vnderstanding
which is the true Church. For the Devill,
which could not with diuers afflictions o-
uercome

Myzacles
chiefely
wrought
among false
Christians.

uercome the saintes , being ouercome in his owne crueltie, armed himselfe with deceipt, and vnder the name of Christ and the Prophetes, attempted to seduce them, saying by his Ministers: Behold here is Christ, whiche is the Church : Beholde there is Christ, which is the Church . For the false Preachers of the truth , doe the verie same things in dissimulation, which the faythfull doe in the truthe . For they studie challice , they celebrate fasting , they doe almes deedes , and fulfill all ecclesiasticall rules. And do they not seeme to be great matters, to seduce and lead men from the right way, when thou seest the Deuill worke the workes of God ? Thus farre Saint Chrysostome in his Commentaries vpon Mathew : which if they be not Chrysostomes : yet are they the doings of some other learned and eloquent man, one so exercised in the Scriptures as (in Erasmus opinion) his iudgement in this poynt, neede not giue place to Chrysostome.

And Saint Hierome, wryting vpon the S. Hierom
vpon Na-
hum.
come thirde Chapter of the Prophet Nahum , foresheweth most truely , that it woulde

Hierom prophecied

come to passe in the ende of the woldē,
when as the Pastors being sleepe, and se-
cure in ydlenesse : the people shoulde seeke
after the scriptures of their owne accordē.
For woe be to them (saith he) which bee
scholemaisters of peruerse doctrine in Ni-
niue . And aptly is it sayde to them : Thy
Pastors haue slumbred , for to sleepe haue
they betaken their eyes , and their eye lids
to slumber. And therefore , being brought a
sleepe by the King of Assyrians , they haue
not founde a place for the Lorde , nor a ta-
bernacle for the God of Jacob . They haue
not hearde of Ephrāim the fruitful church,
nor haue founde out the thicke woodes. For
the King of Assyrians knoweth , that bee
cannot beguile the sheepe , unlesse he first
rocke the pastors a sleepe. It is alwayses the
Devills practise , to bring a sleepe vigilant
mindes . And moreover , in the passion of
our Lorđ , he filled the Apostles eyes wyth
deadly sleepe : Whome , our Saviour wa-
king , sayde vnto them : watch and praye,
that you enter not into temptation . And
agayne : that I say vnto you , I say vnto al,
watch . And bycause he seasheth not at any
time

Mark 14.

of this our dayes.

49

lime to bring a sleepe those which be watch-
full, howe many soever they can beguile,
and intise to sloth, with the faire flattering,
and deadlye tune of the Marmaside: The
woerde of God rayseth them vp, saying: rise
thou that sleepest, and lift vp thy selfe, and
Christ will lighten thee. In the comming
therefore of Christ, and his woerde, and ec-
clesiasticall doctrine, and at the consummati-
on of Ninive, sometime the beautifull har-
lot: the people, which before were brought
a sleepe vnder their teachers, shall be wake-
ned, and shall make hast to go to the moun-
taines of the scripture: and there they shall
finde the hilles, Moyses and Jesus the
sonne of Naue, and the hilles of the Pro-
phetes and Apostles, togither with the E-
vangelicall doctrine, and hill of the newe
testament. And when they haue fled for suc-
cor to these mountaines, and haue beeне oc-
cupied in the reading of these hilles: If
they shall finde none to instruct them (by-
cause the haruest is great, and the laborers
but few) yet shall both their studie be well
allowed, bycause they fledde to the moun-
taines, and the masters for their partes

That the
people them-
selves in the
ende of the
worlde shall
seeke for the
scriptures.

D.j. blamed

The Scriptures magnified
blamed by reason of their sluggishnesse.
For he brought them in, but there was
none to receyue them.

Wherfore , they that be studious , and
desirous of the truth , first of all , must here
the worde of God : euен the verpe same
worde, which Adam, Abraham, the fathers,
and Prophets; and finally, that the gentiles
and whosoeuer else in the vniuersall wold,
which through beleefe obtained saluation,
did here . This worde , as it was reuealed
to the fathers , so the will of God makes it
knowne vnto vs, by expresse declaration in
Worke : Wherewnto if we giue no credit,
neyther will we beleue , if one shall ryse a-
gaine from the deade. With this worde, is
the Church of God made and ordayned:
and the same is buylded vpon the rocke
Christ, who is the foundation and precious
stone therof . For take away the scriptures
of the Church, and thou shalt also take the
Churche quite awaye . For euен as the
Church, did nether founde nor make anye
certaine oþ vndoubted scripture, but recep-
ued it in olde time with great reverence :
being erected before by the holy ghost , the
author

Luke. 16.

The word,
of greater
authoritie
than the
Church.

The Church and hir office. 50
autho: therof, and derived from Christ and
his Apostles, by perpetuall succession into
all Churches) and after she had receyued
the same, allowed it: which being allowed,
circumspectly kept it for the instructing of
euerye age: so did she specially take care,
that nothing vnder the name of Scripture,
which dyd beare no certaine signe of scrip-
ture, shoulde be allowed in it: ye & that if an
Aungell in heauen, shoulde preach any o: The Church
ther Gospell, condemned, him accursed. 110
hir office.

The Church, hir

them at such libertie, as testifying in plaine
termes, that it woulde none to cast anye
doubtes, in those things, whereof they haue
no expresse commayndement from God.
Whatisoever things It findeth in the holy
Scripture, which containe the lawe of the
Lorde, and doctrine of fayth, perfected and
throughly finished, aboue the rest, wythout
any sticking, It commendes, allowes, re-
ceyues, and esteemes: and also reverenceth
all things therein, without choyse and e-
lection: shunning, al that may be, the crime
of new devise, that most vainely might be
layde to hir charge. In assuring hir iudge-
ment, It accounteth none more wyser,
than Christ, more holy than the Apostles,
nor more auncient than the Primative
Church. And next after these, It placeth
the monumentes of such as teach thinges,
concerning the religion of Christ, and in-
nocencie of lyfe: but alloweth nothing
wythout judgement, and wythout diligent
examination thereof, with the law of God.

August. in an
Epistle to
Victor.

Wherepon It compelled Augustine, hir
most seruiceable childe, to set forth this con-
fession folowing. I confesse to thy charitie
(saith

(saith he) that I haue learned to attribute this feare & reverence, onely to those bookes of the holy scriptures which are now called Canonickall : so as I stedfastly beleue, that none of the Authors of them haue erred in wryting . And if I shall finde any thing in those bookes, which may seeme contrary vnto the truth, I will make no doubt , but that eyther the booke is faultie, or that the inter- preter hath not followed the matter , as it is spoken or else, that I my selfe understand not the same . Other Authors also I reede in such sort , as howe great a porke soever they beare of holinesse and learning, I may not therefore thinke them true, because such was their opinion, but for that they coulde, eyther by those Canonickall bookes , or else by good probable reason perswade me in a thing that swarueth not from the truth . Wherefore , if we make the scripture sub- jecte to the iudgement of men : we there- withall disanull the doctrine of most holye men . For it is not the worde of God , but the worde of men , that is gouerned after the opinion of men . But this is that holye sacred treasure of the Church , this is that

Only the canonicall Au- thors can not erre.

D.ij. excellent

Exercise of

excellent consolation of faith, that high and
stedsfast knowledge of life: that the Scrip-
ture being planted not by men, nor in the
hande of men, but by God in the hande of
God, through his sonne Jesus, authorised
by the holye Ghost, was delivered to the
Church, and by the same Church, published
and set forth to the instruction of all posse-
rities. Wherefore, such as be members of
the church, doe not attribute to themselves
any authoritie against their heade Jesus
Christ: but being subjects to their heade, as
mæke shéepe, giue eare to no other voyce,
then to their owne pastor, to whome they
owe their faith, conscience, and subiection:
and the same, as the voyce of Christ, doe ac-
knowledge, here, and follow, from whence
soever it be vttered, and whatsoever thing
it commaundeth, that is righteous and iust
to be done. For by iudging of holsome doc-
trine, they know also the contrarie, making
a difference betweene them, that it, which is
sounde, right, and lawfull, may be allowde,
(according to the saying: Proue all, take
the best) and things contrarie and straunge
therewinto, may be rejected and disproued.

The

The judgement, wherewith we discerne, approue, instruct, and reproue, must be supported with knowledge. Knowledge, springeth chiefly by exercise of the spirite of sayth, in the worde of God. Wherby with a sensible understanding, we sincerely accorde those places togither (which appeare contrarie) to a likenesse and resemblance in themselves, according to the proportion of our sayth. We lay the beginning, with that which followeth: and by diligent comparing euerie thing in it selfe, we indeuour to attaine to y knowledge of the Lordes meaning. For this cause, Paule moueth Timo-^{1. Tim. 4.} the, that he continually exercise himselfe, in reading, exhortation, and teaching. These things (sayth he) exercise, in these remaine, that thy profiting maye be knowne in all things. Hereby we finde out the difference betweene the spirite of truth, and the spirite of error: that whereas the spirite of Christ, searcheth and seeketh for nothing, but the glory of God, ioined with the care and safetie of our neighbor: contrarwile, the other being set on and inflamed, with the loue of it selfe, with ambition, couetousnesse, pride, rcuenge,

Exercise of
the spirite of
sayth in the
word of god.

The diffe-
rence betwene
spirites.

Exercise of the Spirite

reuenge, tyranny, & the immoderate loue,
of things priuate: defileth, polluteth, and
corrupteth all thinges: so wresteth and tur-
neth the scripture, from the sense and mea-
ning thereof, as it can by a counterfeyte
way, seeme to defende and maintaine the
verye same thing, which it doth repugne
and stande agaynst. By this reading and
exercise, the traditions of the godly, (which
of right we call the holy seede) being taught,
may both cause a man to take heed to him-
selfe, and by reclayming of himselfe, may
conuince errors: which, Christ prophecie,
should be so great, and abundant, before
his latter coming, that he doubted whether
the son of man at his comming, shoulde find
sayth vpon the earth: & shewed before, that
the verie elect (if it were possible) should be
deceyued by them. But first, since in vaine
we spend our labour in this matter, vnlesse
God by his holy spirit, expell the blindnesse
from our minds, as one might þ scale from
our eyes, and through his coniming, take
awaye our naturall blindnesse, making
things plaine and manifest: and by thys
key, open and vnlocke unto vs his secrete
will

will and pleasure : we must (besides the reading of the holy Scriptures , which the Church hath , as the one and onely guide and ground of hit fayth in Christ : and besides the exercise of the spirit of fayth in the word of God, wherby we aspire & attaine to the knowledge of discerning of spirites) we must, I say, haue recourse to prayer also, and often , and earnestly call vpon God al- Often and
mighty, and craue his ayde in this maner. seruent
Give me vnderstanding (O Lorde :) leade prayer.
me in the pathes of thy commaundements:
Incline my heart vnto thy testimonies.
Open thou mine eyes , that I may see the wonderfull things of thy lawe. If the Lorde thers.
Shall make plaine and manifest his will vnto vs, and being so manifested, shall appoynt vs to report the same to others , and to declare it to the ignorant and unlearned : we must also pray with the Prophet, that it may be auailable to them , and that it slip not out of their memorie, but take good roote within their heartes . Upon which indeuor of helping and perswading others , that prayer of Esay proceeded : Winde fast thy testimonies (O Lorde) make sure thy lawes

P.s. Within

Duetie towardes Gods worde.

Carnest
indeuo; of
amende-
ment.

within my disciples. Also, we must purpose and determine with our selues,earnestly to correct and amend our life. For otherwise the vngodly reader or preacher, that with a peruerse and crooked minde expoundeth the scriptures, and neuerthelesse, persisteth still in his wickednesse, shall heare what God hath spoken to the sinner : Why doest thou (saith he) set forth my lawes, and takest my couenant in thy mouth, when as thou hatest to be reformed , and doest cast my wordes behinde thee.

Reuerence
and humili-
tie towards
Goddes
wordes.

Great submission, reuerence, and meeke- nesse, must be had in exercising and vsing of the worde of God . For God hath a fauour to such as tremble and quake at his say- ings: and gently he beholdeth him that is of an humble and contrite spirite . The Pub- lican,that stroke his breast, and the Centurion,that sayde, he was not worthy to haue the Lorde enter into his house : these enter by the dwre into the sheepefolde . The Pha- risie boasting of his merits, and climing by an other way, after high matters , entered not in but fell, & for his pride and arrogant boldnesse , was cast downe hedlong : when

as

as the other , for their true humilitie & sub-
mission, were greatly magnified. We must
submit our necke vnder the yoke of Christ,
that we may shewe our selues as Disciples
in following our mayster : who like a true
Shepherd hath pledged his life for his flock,
and hath yelde himselfe , to the most vile
& contemptuous death of the crosse . It fol-
loweth, that by humble and lowly estimati-
on of our selues, we shall shew the mistrust
we haue in our own strength, we will craue
without fayning for the assistance of God,
and wholy yelde our selues to the rule and
gouernement of his grace. By which mea-
nes, we may acknowledge the true voyce,
of the true shephearde , more than eyther
the Dre that knoweth his Lorde , or the
Alle, his maisters stable. Rightly therefore,
the auncient holye Fathers , preferred this
vertue in Christian pietie , aboue others.
Well and eligantly did Saint Barnard, set
it before virginitie , in this maner of com-
parison : Virginitie (sayth he) is a commen-
dable vertue, but more necessarie is humili-
tione. The one is counselled to be kept : the
other is commaunded to be had. To the one

An excel-
lene compa-
rison be-
tweene the
virginitie,
and humili-
tione.

P. if. thou

Dutie towardses

thou art called: to the other thou art forced.
Of the first it is sayde, he that can compasse
it let him doe; of the latter it is spoken, vn-
lesse a man become as one of these little
ones, he shall not enter into the kingdome
of heauen. The one therfore is recompenst:
the other is demaunded at our hands. Thou
mayst without virginitie be saued: wyth-
out humilitie, thou canst not. Where la-
mentation is made for virginitie lost, there
can humilitie pacifie againe. Without hu-
militie (I dare take vpon me to say) y the
virginitie of Mary, had not bene so accep-
table. Upon whome (sayth the wozde) shall
my spirite rest: vpon the humble and peace-
able (he sayth) not vpon the virgin, so shew-
eth Marie hir owne selfe: He regarded the
lowlinesse of his handmayden. Although
she pleased for hir virginitie, yet she concey-
ued for hir humilitie. Howe appeares that?
euē because hir humility doubtlesse brought
to passe that hir virginitie was so lyked of.
Virginitie (truely) is not with every one:
but with farre fewer is humilitie ioyned
with virginitie. If thou canst not but won-
der at the virginitie in Marie, endeavour to
follow

follow hir humilitie , and it is sufficient for
thee. But if thou be a virgin, and haue also
the grace of humilitie, thou art great, who-
soever thou be . Hitherto Barnard . More-
over,to come by the pure knowledge of the
Scriptures,we must bende our selues very
much to charitie : vnto the which,we ought How ne-
cessary
is char-
itie to the
scripture.
to haue a speciall regarde. For else, know-
ledge maketh men haughtie , when on the
contrarie part , charitie edifieth . The Apo-
stle willeth vs , that we seeke to excell vnto
edifying . For if we haue all knowledge,
and haue no charitie,we are nothing. Adde
moreover to the knowledge of the Scrip-
tures,that we must forsake the world,with
hir pompes and flatteries. We must resist
Sathan,with his craftes and fierie dargets.
We must not incline our selues to surfey-
ting,dronkennesse, and the pleasures of this
life : but repugne the mocions of the fleshe.
We must be diligent in our vocation , vse
abstinence , and liue blamelesse in our lyfe.
And from thence proceedes the promise:that
who so doth his will,the same shal perceiue
by the doctrine , whose it is . And againe:
Blessed be the cleane in heart,for they shall

Dutie towardes

see God. And lastly, to the knowledges here-
of: In so holye a worke, we must auoyde
disputations, which be vngedly, and done
out of due tyme. Whereof if any question
shall arise, (to follow the councell of Grego-
rie Nazianzen that excellent deuine) let vs
pouge the mynde from all vice, and put of,
or at leastwise indenour to put of from our
bodies all prouocation to euill. For as the
**I preche si-
militude of
Gregorie
Nazianzen,
in the first
booke of
divinitie.**
sight of him that is bleare eide (sayth he) is
hurt by looking agaynst the Sunne: like so
it is verie daungerous, to handle a thing
that is pure with handes unwashed: and a
man not to pouge himselfe, that he may be-
come a vessell sanctified to honour, meete for
the vses of the Lorde, and prepared to all
good workes. Moreouer, these mysteries,
must not at all tymes, nor in all places, nor
of every one be vsed: But at such time, as
we be voyde of cares of this lyfe, and haue
not our minde drawne hither and thither,
with cogitations of this worlde: least wee
mingle Baulme wyth Durt. And among
those onely must it bee done, who bee stu-
dious, and desirous to learne: not wyth
suche, as sporte, dallye, and tryfell in
waightyng

2. Timo. 2.

waightye matters , and for boast of their learning,wit, and eloquence,make disputacion hereof, amidst their vaine pleasures. The boundes also how farre we must intreate of,ought to be considered, & so farre must we determine to go , as the capacitie of our witte will serue: and no farther,than the hearers shall be able to heare away. For , as a boylstous noyse , or hedious sounde , greeueth the hēring : ouer aboundaunce of meate,noyeth the stomack : greevous burthens , the bearer : continuall rayne , the earth : and ouermuch of anye thing , is noysome and hurtfull: so doe difficult questions,quickly ouercharge weake and meane wittes . I doe not discourage any , from reading of Scriptures , (which thing I thinke as necessarie for the safetie of the soule,as breath for the lyfe of the bodie) but I reuoke them from disputation, not from that which is godly , but from the immoderate , and intempestive maner thereof. We may not sing the Lords song in a straunge lande, that is to say : not euerrie where, and where it is not lawfull to be done. To much Honey cloyeth the stomake.

The

Of euilles imputed

The winter flower commeth out of season.
It besemeth not a woman , to weare the
garment of a man , nor yet a man , a wo-
mans garment.. Mourning cannot be-
seeme the place of mariage : nor mirth the
time of funerall . If in euerye thing , that
which chieflye pertaineth vnto it , best be-
commeth the same : how much more then
doth it so in the vse of the Scriptures . We
must not runne a heade , as if we were wild
Coltes , which can neyther suffer the bridle ,
nor away with their Rider . We must not
deckyne on this side , least we returne to E-
gypt , nor on the other side , least we be car-
ed into Babilon : but euer loue to be rea-
ding , and alwayes exercising the lawe of
God , both night and day , at morning , eue-
ning , and noonetide : from bedde , to rysing
againe : while we be in the way : and in all
our businesse : Oftentimes among godly
men , after the example of the two disciples ,
going to Emaus : continually must we be
talking with Jesus , both by the way , and
in euerie place , evermore glorifying God .

Furthermore , the euiles , which by rea-
son of sinne , are brought into the worlde ,
ought

ought neyther to quaile our minde, nor yet
fray vs from constantnesse , that thereby,
we shoulde the lesse firmelye , repose our
selues in the knowne truth . And let vs re-
solue within our selues,that the same is the
heauenly doctrine , which the sonne of God
taught : the Apostles , Euangelistes , and
Prophetes, by inspiration of the holy ghost ,
comprehended in writing , and which the
church of Christ hath faithfully kept. Who
after she had so greeuously bidden , that hit
Pastors were sleepers , and that preaching
was intermitted, and so long lay hid : at the
last, when the same reviued againe , she ac-
knowlegde it, and receiude it with longing ;
and as it were with embrasing armes. It is
no new and strange thing, that the word of
God , and true religion, shoulde be counted
the cause of miseries , misfortunes , cala-
mities , tumultes , commotions , and of
private and publike distructions . The peo-
ple which were in Egyp , being gluен to
Idolatrie : in their aunswere whiche they
made to Ieromie, alleaged, that the misery
and scarcenesse, whiche they were in , was ,
bycause they had seased to burne incense , to

Evils impu-
ted to Gods
worde, must
not discou-
rage vs from
louing and
defending
the same.

Iere. 44.

3. King. 18.

Amos. 4.

1. Cor. 4.

Of euilles imputed
the Quæne of heauen, and to offer Sacri-
fice vnto hir : & so that they had turned to
the true God, euen their owne God. Achab
complained that the kingdome of Israell
was troubled about Helias . The lande
coulde not abide the wordes, nor beare the
sayings of Amos . The preaching of Amos
was cause of all their disquietnesse . Paule
with the Authoرس of his turmople, disturbe
the whole worlde . It comes to passe also
oftentimes , that the true preacher of the
Gospell , togither with the truth it selfe of
the Gospell , is made the very outcast, and
curse of the worlde . In the olde tyme ,
when Christes religion first grue vp , all
euilles , were so whole imputed thereto,
that it became a common proverbe among
the Romaines : Doth there lack raine : the
Christians are cause thereof . Verily , the
Ethnickes in times past , transferred the
common misfortunes , which chancie in
mans lyfe, to the enuie of Christians , and
judged them to be cause , of all publike dis-
truction, and discommodities of the people .
Whiche most fonde opinion, both Cyprian
in a fewe wordes to Demetrian , doth re-
prehende

prehende, and Tertulian, in these few lines
insuing, discribeth. If Tiber (saith hee)
runne ouer the walles, if Nylus doth not
overflowe the feeldes, if the heauens stande
still, if the earth moue, if pestilence and
famine come vpon men : they crye out by
and by away with the Christians, to the
Lions with them. Yea, & those also which
were learned, and brought vp in liberal sci-
ences, to the intent, they might make y-ig-
norant more cruel towards the Christians,
dissembled their knowledge, & affirmed to
the people, that the destructions & miseries,
wherby it was expedient, that by spaces
appointed, both of times & places, mankind
shoulde be tormented, happened by meanes
of the christian name: and bycause the same
was spred abrode, with so wonderful fame
and renowme, to the defaceing of their
Gods. Whereupon that wicked Porphi-
rius, conjectured that the worshipping of
Christ, was cause of the plague, that so long
reigned in his time : and for that Aescula-
pius, and the rest of their Goddes, which
should haue succoured them, were neglec-
ted. Wherefore, it is no maruell, if the

A prectye
quip of Ter-
tulian.

August. in
his seconde
booke de ci-
uitate dei.

Of Herisies.

very same thing happen to the heauenlye doctrine, in these our dayes (since now it reuiueth againe) which chaunced in the olde time, even when the same first sprong and increasste.

The multitude of heresies reigning abroade, must not dissuade vs from reading of scriptures.

Besides this also, the multitude of heresies, that by cruell spirites are raysed vp here and there, ought nothing at all, to seduce vs from the right sayth: nor so much prcuaille, as they should make vs refuse to heare the voyce of Christ, spred abroade in every place, by the true preachers of the Gospell, and to suffer our selues willingly to be blinded with errors. For it is no maruell (as after the appearing of the Sunne, so many stinging flies, and benimed wormes ensue the same) if, at the preaching of the Gospell, a number of monstrous follyes, and damnable errors, accompanie the same. When as, among the good seede, that the sonne of man shall sowe, the envious man, (which is the Devill) will mingle cockle. And euен in the Apostles tyme, these errors appeared no leſſe hurtfull, than now in our age. John the Euangelist (by Saint Ieromes opinion) at the request of the

the Bisshoppes of Asia, last of all, w^rdte his Gospell agaynst Cerinthus (of whom came the Cerinthians, which sayd, that the world was made by Aungels) and agaynst other heretykes: but especially, agaynst the sect of the Hebionites, who affirmed, that christ was not before Mary. Whereupon, he was compelled to set forth his diuine nativitie. He testifieth also of the Nicholaitans, who allowed the copulation of women. What a traueyle susteyned Saint Paule agaynst those of Corinthe, whitch denied the resurrection of the deade, and mingling the shadous of Moyses law, with the puritie of the Gospell, drew backe the Galathians, to the Iewish opinion? Howe earnestly doth hee commaunde Tymothe, that he passe ouer the vnghostly vanities of boyces: & brings into his remembraunce the heresie of Hy-meneus, and Philetus, whitch erred: saying, the resurrection was alreadie past, and destroyed the fayth of many. There hath bene no age, boyde of such, as contended agaynst the true doctrine, and that resisted the godly teachers of the same. Whitch thing may appeare by Iannes and Iambres, which re-

Apoc. 2.

1. Cor. 17.

¶. it. pugned

Of euilles imputed
pugned Moyses: The Priests of Ball, that
stoode agaynst Helias in Phalestyne: The
false Prophete, which stoode agaynst Iere-
mie and Mycheas: The Scribes, Phari-
seis, and high Priests, agaynst Christ: and
the Jewes, false brethren, and worshippers
of Idols, which withstoode the Apostles.

Dissolute life
and other e-
vils not to be
imputed to
the wordes
of God.

Furthermore, the blame of dissolute life,
as well as of heresies, and when true reli-
gion is contemned, or else not so esteemed
as it ought to be, shold be imputed to the
naughtiness of men themselves, and vnto
the Deuill, and not vnto the heavenly doc-
trine. For wheresoeuer Christ beginneth to
be sincerely preached, there Sathan taketh
no rest, but poures forth all the force of his
subtile wit: moueth & molesteth the people:
Whatsoeuer thing is in the earth, y beareth
any shewe of credite, to contende agaynst
the kingdome of Christ, the same exciteth
and stirreth he vp, by his subtil persuasions.
As if there be sedition stirred vp any
where: If the people shake off the yoke of
obedience, and liue at their owne will and
libertie: If there be no reverent estimation
of lawes: If great men oppresse the poore:

If

If yong men, be not obedient to their elders, children to their parents, seruaunts to their maysters, subiectes to their kings: If the people ware dull and slothfull, in the true worshipping of God: If the greater part, doe cast from them the feare of God: All these things, and such other, he findeth meanes that they be ascribed to the Gos-pell, and to the true preachers of the same: that he maye cause men, which attribute, more than is meete unto workes, both superstitious, and of their owne inuention, to beleue, that the same workes, be both god and euangelicall. And the verie things in dede, whereby a true Christian is to bee knownde: that is to say, the feare of God, the trust in Gods mercie, invocacion, giving of thankes, pacience in affliction, all maner of dutie to our neighbour, liberalitie towards the poore, and such other: which Christ hath not mislyked, which the Apostollicall doctrine hath commended, which are contained in the booke of the ten commaundementes: those things, the Deuill hath caused them, but little to exercise and regarde.

It happeneth not seldome, but in a ma-
ner

The zeale of

The superstitious sort more seruent in their Religion than the true worshippers in theirs.

ner alwayes, that the superstitious sort, doe serue their straunge Gods, more earnestly, yea, and with greater and more seruent devotion, than the religious people do the true God. And no maruell. For euен as our flesh, hath nothing in it which is god: so are we accustomed, with farre greater indeuor, to follow the peruerse councell of Satan, than the godly admonition of the holye ghost. Whereof it commeth, that nothing can be so sumptuous, nothing so painefull, that the Idolators do not vouchsafe both to beare and abide. When as they (many tymes) which be not vaine worshippers of the true God, will giue place to these in theyr superfluitie: and yet neverthelesse, are not ignorant, to doe those things whiche appertaine them to doe. Those Idolaters, coulde vouchsafe, to burn their childre to Moloch, whom the Latians call Saturne: The true worshippers, can scarcely with faterlye chastisement, instruct their children in good maners, nor teach and bring them vp, to worke the will of God their Creator and Sauour. The Priests of Baal, vsed to prick themselves in with small Javelings: when as

as we, for loue of the true God, cannot endure, to rest such certaine dayes as are appoynted by his commaundement, to doe him service. So might we finde, within the compasse of our remembrance, those whiche would induce farre greater paynes, and do more for superstition sake, than for the true religion: which is as (Saint Iames sayth) to visite widdowes and fatherlesse children, in their aduersitie, and to keepe our selues undefiled to the worlde. This wicked and preposterous diligence aboute superstition, wherein men of their owne proper nature, are so zealous, and leane more fauourably vnto, than were maete and conuenient: the Poets, haue in sundrie places discribed by adulterous loue, which is wont (for the most part) to be more fervent, than true and lawfull loue. Wherefore, the licentious libertie of the Commons, the oppressing of the pore, the manifest contemning of God, the vnreuerence had towards Superiors, the swinge, that euery one in his owne opinion takes vpon him, and the vntruly behaviour of these our dayes, must be imputed to the naughtinesse of our flesh,

Euiles im-
puted to
man him-
selfe to Ha-
than, and to
the worlde,

True Preachers

ingrafted in vs of very nature : to Sathan
that dxiues vs thereto, to the worlde that al-
lures vs thereto, and by examples corrupts
vs : but yet chiefly , it ought to be ascribed,
to every mans owne willing consent , who
hath too intemperately behaued himselfe ,
letting slacke the bridle of wicked life , ma-
king of his owne lustes aboue measure ,
and abiding himselfe to be restrayned , and
gouerned by no good instruction.

The true
Preachers
without
blame.

Act. 10.

For there can be no blame layde to the
Preachers of the worlde of God , (them I
meane, which earnestly trauelyled herein)
who by executing their office, shal discharge
their owne soules. Who might truly say to
the people : we call you to recorde this day,
that we be pure from the bloud of all men.
For we haue eschued no labour , but haue
shewed you all the councell of God . Let
your bloud hereafter be vpon your owne
head . For (doubtlesse) they exhorted men
continually to repentance. They bad them
fie from the vengeance to come, and to doe
the frutes which belong to repentaunce :
shewing remedie, in a maner, for all sinnes
and other grieves of the minde. They were
not

not dumbe dogges, which knew not how to speake : but they stretched forth their voice. They cryed out, and seased not, to touch delicate eares, with true quips. They feared not to discouer the misdemeanor of Princes , and to shewe and open to the people their faultes : often beating into the heads and memories of all sortes, the threatnings of God . They preached the worde of God diligently , they were earnest with them, they urged them thereto, both in season and out of season. They rebuked, reproved, and exhorted them , and as waking scowtes , watched within their Towers , (what mischaunce so ever might befall) without sealing or intermission. But wo be to you , whose heartes haue beeне hardened, whose minds haue lothed the heauenly Manna , & whose eares haue waren deafe , at the wholsome sayings of the true Preachers . If no lesse guiltie he shall be , which negligently heareth the word of God , than he, that through his default, shall suffer Christes bodie to fal vpon the earth : and they whiche made no difference, concerning the Lordes bodie, became weake and sicke , and sleepe till the

R. if.

iudge.

Augustine
in a certaine
Homily.

Our reuolting

judgement of the Lord: (which thing Paule testifieth in the. rj. to the Corinthians, to haue hapned most iustly in his time) what haue we wicked generation, a people laden with iniquitie, a deceiptfull seede, the lost children, deserued: who haue forsaken the Lorde our God, and prouoked the holpe one of Israell, trayterously reuolting from him. The Nobles haue bee ne vnsaythfull, and companions with theenes, they gaue no judgement with the orphane, the widowes and pores cause, hath had no place before them. Euery one, from the least to the greatest, hath loued taking of gifte. They haue gaped after filthie gaine and covetousnesse. Ambicion and robbing of the pore, haue had their swinge. Charitie and liberalitie towardes the destitute, haue waren colde. Euery one hath neede to beware of his next neighbour. No man can safely giue credite to his owne brother: for sayth, honestie, and conscience, haue bee ne banished. Among the whole multitude of the flocke, there hath scarcely bee ne found one plaine friend of the truth. But euuen as before the destruction of Jerusalem (for that he desired to

Our depar-
ting from
Goddes
woorde.

to spare his people , and the place of his ha-
bitation) he sent his Messengers betymes
in the morning, which sealed not to cal them
backe, saying : Returne ye wandring chil-
dren, confesse your iniquitie , and your star-
ting a side, will I heale againe : Euen so <sup>The laste
yeare of R.
Edwarde,</sup> did the Preachers of Gods worde , before
this sodaine change of state , never more
often, more earnestly, more boldly, and ve-
hementlye , crye out and preache repen-
tance , fearing the people from theyz
sinnen . But neuerthelesse , wþþ theyz
threatning, they haue not made our hearts
to yelde . We haue not thought upon tur-
ning to the Lord in all our heart, with wee-
ping, fasting , and lamenting . We haue
not repented earnestly , and in good fayth:
In acknowledging our faultes , we haue
not giuen the glorie to God : but being past
shame, with a stiffe necke, with vncircum-
cised hartes and eares, haue abidden still in
our sines . We haue not submitted our
selues, vnder the myghtie hande of God, nor
disposing our mindes to vnderstande what
his life is, haue bewayled our owne mi-
serable condition , saying , from the bot-

Our revolting from God.

some of our heartes : we haue sinned Lord :
we haue wickedly departed from thee : we
haue done vnjustlye : we haue committed
iniquitie : In thy wrath (O Lorde) remem-
ber thy mercie : spare vs Lorde , spare thy
thy people, and let not thine inheritance, be
a reproch to the worlde &c. Nay rather we
haue followed the example of the Jewes,
which scorned the messengers of God, moc-
ked his Prophetes , and derided their Her-
mons, vntill such time, as the wrath of God
was kindled against his people , and no re-
medie could be founde . Likewise, we haue
most shamefully derided the woerde of God,
haue despised the Ministers of Christ , and
haue counted them as madde men : their
prophecies, being the true Dracles of God,
(as the successe and ende of them, haue ver-
ified) we haue wickedlye esteemed , to be
but vaine fables, and lyes . Justly therfore
are we scourged . For the Lorde hath ta-
ken away his kingdome from vs , and gy-
uen it to a people , working their owne
workes . He hath taken from vs the clere
light, and sent darkenesse among vs . He
hath taken the candlesticke from vs , and

why Gods
woerde was
taken from
vs.

The pro-
phecie of
Latimer,
and others.

In steede
of Gods
woerde I=
dolatrie.

appointed

appoynted a hunger of his worde.

But not pacified onely with this punish^t: Goddes
ment, he hath also threatned desolation of threutings.
Cities, distructions, ouerthrowes, wa-
llings, and ruynes: vpon which, ensue losse
of goods, committing of adultery, & deflo-
ration of daughters: besides the miserable
leadinges into captiuitie, by barbarous na-
tions. Ye and more greuous than al these,
he assigneth vnto such as be obstinate, and
vngodly, contemners of his worde, and doe
omit charitie, and other good workes a-
bove mentioned. And if soz all this, they
will not repent, he pronownceth, that it shal
be worse to them in the day of iudgement,
than to Sodom and Gomorrah.

But the sincere louers of the truth, (when
contrarie wise, the stubberne and disobedient,
by Gods iust iudgement, are blinded)
shall see light in darckenesse, and among
deepe errors, shall spye out the light of the
worde: which worde shall be their guyde,
and shall make the way plaine vnto them,
least the feete of the Sainctes stumble a-
gainst the darke mountaines. These men,
shining in good works, before the blindnesse
of

Felicite of the iust.

of mortall men, shall, by shewing the true
worde of the Gospell, shake off the darcke-
nesse of errors: and by warning, exhorting,
and reproouing the workes of darkenesse,
shall bring backe the sheepe of Christ (often
straying from the right course & pathway)
vnto that one blessed flocke of true Chri-
stians. These men also, that the Devill (if
it be possible) may suppresse, he stretcheth
out his threates, and terrors of greevous
persecution against them, that the prea-
ching of the Gospell, eynther by ridding such
out of the way, or by their consent vnto an
vntruth, might utterly be put to scilence.
But he finally preuyleth, by his violent
meanes. Lyttle doth he aduantage, by his
cruell and blouddie assaults, to ouerthrow
Gods seruants, and to banquish the truth.

The
Church of
God and
christian re-
ligion aug-
mented
with perse-
cution. August.
to Volusian.

For the Church of God, and christian
religion, haue enermore augmented tho-
rone persecution: and by the verye same
meanes that other things haue bene extin-
guished, and brought to nothing, they haue
growne and increased. Which thing Saint
Augustine excellently well declareth in a
certayne Epistle of his to Volusyan. When
tyran-

The increase of Gods Church 65
tyrannous infidelitie, sayth he (speaking of
the first famous professors and teachers of
Christs religion) rageth against them, they
wayte for things foreshewde, they hope vp
pon promises, they teach the commaunde-
mentes, of a small number, they are spread
ouer the worlde, they conuert the people
with maruellous facilitie, they increase a-
mongst their enimies, they ware more and
more with persecution, through grieuous
affliction, they are carped out to the endes
of the earth. By those which are most vn-
learned, most abject, and least of number,
they are brought to fame, to renowme.
and are multiplyed. The most exceilent
wyttes, the trymmost eloquence, the won-
derfull, cunning, of wise, eloquent, and
learned men of the worlde, they doe bring
vnder Christ, and conuert to preache the
way of godlynnesse and saluation. Through
aduersitie and prosperitie, which chounce
in the course of times, they throughtly ex-
ercise themselves, both in pacience and
temperaunce. The worlde, drawing nowe
towardes an ende, and declaring manifest-
ly, by the feblenesse of things, the last age

S.j. of

A noble sentence.

The increase of
of the same, men doe wayte for eternall felicity, in the heauenly habitation: and with much greater confidence, bycause the same is proficied of before. Also, amongst all other things, the infidelitie of wicked nations, stroimes against the church of Christ: but she through pacience, and stedfast professing of faith, amidst the crueltie of resistance, hath the ouer hande. Wherefore, rightlye did one utter that noble sentence: boldelye and without feare he declared it: that the bloud of Martires is the seede of Christes religion. But now that wee haue largely inough set forth, how, and in what maner, every man ought to behaue hymselfe, to finde out the truth, in the troublesome time of controuersie, concerning our fayth, and haue intreated of euerie thing in order, as matters necessarie for our purpose did fall out. There resteth that by all wayes and meanes we can, we scarche more diligentlye, and when the place serueth better for the purpose, to trye out, vpon whome Christ is woon to bestowe that excellent peace, which he promised at his departing hence, to giue to his Apostles, and wyth them

them to leaue it. Shall all persons enioye this peace : shall every one possesse thys so high a benefite ? I woulde all Christians woulde so wholye dedicate themselues to Christ, and so dyligently obserue the rule, prescrybed to them, by him their onely maister, that they might aspire to that most pleasant ioye of a quyet minde. But the way to this so firme a peace , is cut off from an infinite multytude , through their owne default, who starting from the purenesse, and integritie of lyfe , are defiled in their sinnes, and serue their owne lustes.

Farre from thys are they kept , which laying aside the feare of God, set great store by themselves : which walke in this world, according to the tyme , according to the spirite , that workes in peruerse children, and according to their owne concupiscence: and which studie not wþt all indeuour and resittance , to purge the olde leauen, but doe whatsoeuer pleaseþ the fleshe, and their owne fancies. To be shorþ : all such as are excluded there from , as wittingly and wyllingly, repugnaunt to the Table of the ten commaundements, with all pronenesse

who be excluded from
a quiet minde.

Who be excluded
of minde, rushe hedlong into all mischiese
& naughtinesse. A great way also are they
seuered from thys peace (to recken every
sinne moxe perticularly) which be whore-
mongers, adoulterers, delicate persons,
theues, couetous folke, drunckardes, ray-
lers, extorcyoners, bniust and wicked men,
mankyllers, lyers, periuters, enuyers,
whisperers, backbyters, spightfull, highe
minded, and glorioius men, and al vncleane
persons, which obſtinately contynue in
their sinnes, and boldly folloue whatſoever
is enimy vnto the wholsome doctrine of the
Euangelist, and vnto the glory of the bles-
ſed God. For those men cannot but trem-
ble in their mindes, and quake with in-
warde dzeade, when they vnderſtande the
wrath and vengeance of God towardes
them: & when they perceyue before hande,
that they ſhall hane him to be a Judge and
reuenger of their naughtinesſe. And all
thoſe which be prophaners of his temple,
and runne hedlong into vice, the Lord
will deſtroy and iudge, except they repente:
For he will puniſhe them with a ſeconde
death, caſting them into the lake, burning
with

from a quyet minde. 67

With fyre and brimstone , and condemning them to euerlasting paine. For they obtayned not the spirite of promise eyther by reason of their vnbelieve, pride, and wantonnesse, eyther for that they were apparelled with no workes of righteousness, nor practised the worde of God , as they ought to haue done : but lyued after their owne wayes, or rather after the maner of Dogs, in gyuing themselues to uncleanesse, ryot, and other vices . And bicause they walked on stille, after the maner of men , in their owne concupiscenses, not agreeable to reason, therefore hath the Lorde , whyle they yet liue , called them deade : the Apostle, named them fleshely and beastlye : the Prophete , termed them cattell and brute beasts : common experiance counted them no better than cattell boyde of reason : and finally, the lawe it selfe hath iudged them uncleane persons.

Therefore, they only are taught by Christ, and finde rest vnto their soules, which destaine, and turne to their God by fayth, especiallye with the desire of their heart : which crucifie the flesh with hir lustes, and

To whome
Christ is be-
come the true
tranquillitie
of the minde,

S.ij.

kst

Who haue the

kill the deedes of the same by the spirite, and
being deade to sinne, live to righteousnesse
and innocencie. The which being buried
together with Christ, live againe with him,
and studie to walke in newenesse of life.
They, which after a sort, worke violence to
theyr owne nature, to take away dominion
of sinne in them : and they also, which repo-
sing their trust in God , endeavour to live in
the fleshe , as if they were not in the fleshe,
that the old man being shaken of, they may
dayly put on the new : and the Image that
in Adam was lost, they may recover again,
by renewing the same more & more in there
mynde euery day. They only ascend to that
blessed kingdome, wherein is ioy and peace
in the holy ghost, which perceue the loue of
God towardes them, and imbrace the same
from the bottome of their heart, with than-
kesgiving, helping their poore brethren , as
farre as their habilitie wil stretch, both with
their trauell, councell, and substance. They
also, whitch spare no labour to serue in their
vocation : but having taken a function in
hande, do passe through the same to the glo-
rie of God . They which conet not riches,
which

tranquilitie of the minde: 68
which compasse not honours, nor hunt after
pleasures: but with a stayne mynde, dispise
all humaines and earthly things, and sete the
same vpon the high and celestiall treasure.
And they moreouer, which in wishing for
the Lordes comming, doe rather lyke the
same shoulde come, than dread and abhorre
it. Such persons as thus renounce all im-
pietie, and bestowe the course of this lyfe in
godlinesse, righteounesse, holinesse, and so-
brietie: of verye right are called men both
pure, spirituall, and liuing to God: because
they haue the spirit of the father, which ma-
keth man pure, & exalteth him to the life of
God. Whose quietnesse, what is it y can im-
paire, when they perceiue & feele the louing
kindnesse of God so great towards them, as
he doth not onely, of his fotherly affection,
appoynt them among the number of hys
children, giues them plentie of his spirite,
(and as the Apostle sayth) richelv endueth
them, styrres vp new desires in their harts,
and such as are correspondent to the will of
God, inflames vs to loue God, and to haue
chariticke towards our neighbour, drives vs
to prayse God continually, to confess our
sinnes,

Who haue the

sinnes , to aduaunce the Gospell , to call
for helpe , to render thankes , to haue true
and stedfast confidence in God : mooues vs
moreouer to all duties of godlinesse , to pa-
cience in aduersitie , to sobrietie in aboun-
daunce , to dexteritie towardes our neigh-
bor , to diligence in our calling , to meeknesse
in behauour , to the indeuour of peace and
concorde , to vertues meete for a Christian ,
to liue friendly to the life of man , and profi-
tably to the Church of Christ , to the repos-
sing of our sure and stedfast saluation in
Christ : But he also beholdeth vs with hys
fatherly countenaunce , keepeth vs careful-
ly as it were the apple of his eie , and bringes
vs to that glorious kingdome : where (wee
being ridde from the burthen of necessitie ,
and turmoyles of this lyfe) all the blessed ,
shall injoy the continuall beholding of their
God . Unto which blessednesse , let no man
thinke , he shall attaine , which vnder the
cloke of fayned holinesse , and colourable
chastitie of life , shal (for a time) bleare mens
eyes , and hyde his secret filthinesse , wyth
craftie and hypocriticall dissimulations : vn-
lesse he shall inwardly also before God , ap-
pears

peare such a one , as he outwardly professeth , and shall in dede , live continently , temperately , soberly , chastly , and honestly . God hateth all filthie and uncleane lustes : and forbiddes not all onely whoredome , wantonnesse , viciousnesse , and defiling of the bodie , but the unlawfull lustes also of the minde . He requires at our handes , not onely cleancesse of life , and chastitie , but temperance also and sobrietie , by the which this purenesse of bodie and minde is preserved . For as our Lorde God is holye , so *1. Thessa. 4.*
 this is his will , euuen our holynesse , without which no man shall see God . We ought *Hebrues. 12.*
 therefore to be sanctified , both in body and spirite , that we may serue him in holynesse , and righteousness before him , all the dayes of our life .

But and if a man , that is often disquieted with the disease of concupiscence , and (by reason of the precept of sanctification , taking care to keepe continence and chastitie) should aske my advise , how he might quiet his conscience , which grudgeth and accuseth him : I would perswade him aboue all things ; that he subdue the deedes of the flesh , O' concu-
piscence .
How the
conscience
that is
troubled
with in-
warde con-
cupiscence
may be
quieted .

L. f. and

Of concupiscence.

Remedies
against
concupiscence

and put away the prolide prouocations unto lustes, both with remedies appoynted for that purpose, and also by such other helpe as are worthie of commendation in that matter. For there be vnlawfull remedies, such as destroy nature, hasten our end, and in shourt space bring plague and destruction to the bodie. And they are guiltie of murther, and effusion of bloud, which exercise such (I say not remedyes) but poysonings of nature. Those not onely kill the fleshe, but they also ouerthrow, kill, and destroye the whole man. Wherefore, let him first with earnest inclination towards the word of God, fight against the raging of the flesh, by fayth and prayer: and through thys wholsome and excellent remedie, in all that he can, to quench and abate the courage of the same. For he that loueth often and diligent reading of the Scriptures, wherein the Godly may heare, how God threatneth his wrath to whoremongers, adulterers, and to suche as are polluted with the like vice: where, on the contrarie part, with libe- ral promises, he gently calleth them to re- pentance, comforteth the sorrowfull, reliues the

the afflicted, confirmes the wauering, calleth
men backe from desperation: such a one
hath prepared a strong holde, to supprese
the wickednesse of the fleshe. Likewise, they
fortifie themselves with an exzellent de-
fense, who be at hearing of Sermons,
which the Preachers of wholesome doctrine
doe make: and heare with willing eares,
the wordes of the Gospell, at the handes of
the faythfull disposer of Gods misteryes,
and of the true Minister of the Church: and
doe coutch the same within their heart and
mind, and in the same wholly, willingly, and
with all their heart repose themselves, no
lesse, than if it were the boyce of Christ, here
present, or as if it were spoken from out of
heauen. The verie same also is wrought,
through priuate talke of godly men among
themselues, while the worde of Christ, con-
cerning the remedies agaynst vice, is plen-
tifully frequented amongst them with all
wisedome, and while they instruct and ad-
monishe one an other: whose companie is
we sancte, and with them conserre, meete,
and famslierly vse, they will exzellently wel
instruct vs, to withstande sinne with ghostly

2 Remedy.

3 Remedy.

Of concupiscence.

weapons. But above all, we must without delay, and with all confidence, flie to the ayd and helpe of our heauenly father, who hath both commaunded vs to praye, and taught vs the forme of prayer : And further, dyping vs by necessitie to call vnto him, hath made vs to attend for his helpe, hath incouraged vs by his promise, and also heareth vs at such time as his pleasure shall be, and that in better sort than we our selues can desire. A worthie saying therefore, is that, of the holy man Bernard. Brethren (sayth he) I woulde not haue you doubt of your
prayer, but knowe ye, that euен when the
worde issueth out of your mouth, then is
your prayer wrytten in the sight of God:
and it shall bee eyther graunted you,
whiche is desyred, or else it is not expedient
to hanc it graunted. Wherefore, we
must call upon GOD seruently, and earnestlye open our Prayer vnto him, when wee be touched wyth the taste of oure evilles. For loke cuen howe much more
greater the daunger and necessitie is, so
much the prompter and readier ought our
minde be to pray. For the prayers are but
faynt,

En petit
autrelet s'git
Ihes firmat
b'fentis,

S. Bernard,

Of concupiscence.

71

saynt, of those which live in great security, and are troubled with no private discommoditie. Neyther were it requisite by reason of our vnworthynesse, that we decyfred from praying. But it behoues vs to remember rather, that God doth reioyce at the name, which Dauid so oft doth attrubute vnto him : which is, that we truly acknowledge him to be the hearer of our prayers. But and if he shall not in euerye poynt, consent to our demaund, yet whilſt we ſtill continue all night in prayer, and be not wearie thereof, he will ſhewe vs the waye whereunto he hath called vs : which we muſt enter into, if we proſper not, nor preuaile in the firſt, and maye lawfully proue the ſame, without offendig him, if God ſhall draw vs thereto, by denying our request. Moreouer, to the furtheraunce thereof, we muſt auoyde ſuch as be peruerters of good ſtudyes, all thintimentes to pleafures, flattering, falwnings, vnhoneſt games, laſhing erpences, banquets out of due time, immoderate and contrynuall drinking, vndecent ſhewes, ſongs of loue, wanton daunces, naughtie company,

L.ly.

but

Howe to
ſuppreſſe
concupiſ-
ſcence.

{ +
heſt

Of concupiscence.

but especiallye, we must shunne ydlenesse,
which is cause, both of these euilles, and
of a number mo. For ydlenesse is most de-
lectable to the flesh: which delighteth aboue
measure in sloth, lythernesse, ceassing from
occupation, sluggishnesse, and heauynesse
of minde: and it hath a desire to be doing of
nothing, and to be boyde of all care and bu-
sinessse. Yea, and let the godly man remem-
ber, that filthie lustes are chiefly nourished
by excesse and ydlenesse: for thereof is the
fyrebrande kindled, and there is the Dyle
poured in and ministred so aboundauntly,
as not wythout cause, that wyttie Port
sayde.

Idleness
the feeder
of lustes.

Quid.

Is it asked wherefore, Egistus was
adulter made.

The cause is plaine, & quickly knowne:
since he with sloth was clade.

For they which be alwaies tyed to some
labor or businesse, and never be boyde of oc-
cupation, doe sildome giue any respit to un-
honest lust. Wherefore it is necessary that
with Godly studies, and honest occupati-
ons, we continuallye resist the pride of
the fleshe, and with accustomed fassing and
hunger,

hunger, (but the same moderate) we bridle
the violence therof: and also that with con-
tinuall sobrietie and temperaunce, we keepe
vnder our lacivious lyfe. Whatsoeuer the
devill shall sugest, and will vs to doe, the
same must we diligently trauyle to shake
of, euen with all the expedition we can: and
we must neyther wyllingly consent there-
vnto, nor yet rest any longer vpon the same,
but straite waye lie to the assistaunce of al-
mighty God, and poure out our prayers
before him, expelling from our minde (as
it were one nayle wyth another) euill
thoughts, with other thoughts which are
better. And let vs remember the sayings
and examples of the misticall scriptures,
which forbide all filthynesse, and pronounce
wrath and punishment, against those which
be defiled. Let vs be abashte to commit in
the sight of God, (who seeth all things) such
filthinesse as we would be ashamed off, if,
but our owne companion should be privy
therevnto. Let it come into our remem-
braunce, what we professed in baptisme,
howe famous conquerours, warryours,
and Captaines we woulde become: and vpon

th Dus vijet,

Of concupiscence.

On victorie gotten, what large and bountifull rewardes we shall looke for: as eternal triumph in heauen, lyfe, peace, euerlasting saluation, blessed and heaped immortalitie, with all god thinges. Let vs still bears in minde, the shorntnesse and vncertainetie of this lyfe, death in a maner euerye minute to be looked for. Let vs thinke of the last and dreadfull iudgement, of hell, the fiends and fire that shall never be extinguisched. Through remembraunce whereof, the unlawfull raging of our fleshe and lustes of the same, maye be abated, and for feare of punishment of our wickednesse, we will keape our selues in better order. But and if we preuaile nothing, through all these remedies: if we perceue our selues to profite little, neyther by the earnest practising of the worde of God, neyther by the contynual company of god and godlye men, by often prayers made to God, nor yet by shunning of ydlenesse, and auoyding the discoumodities, whiche ensue vpon the same: If neyther by earnest industrie, and studie, by honest labours, godly exercises and occupations: if through much hunger, fasting and

and watching, through sobrietie and tem-
perance of life: if by thinking vpon the
promises and threateninges of God, that if
eyther we ouercome, we shall haue euer-
lasting ioy, or if we be ouercome, we shall
haue eternall Payne, we obtayne nothing,
we profite and preuyale nothing thereby:

there resteth then the shooe anker, where- Mariage the
shoetanker
of concupi-
scence.
vnto we must fluring so called, wþþout

any scruple of conscience, cuen honest and
lawfull matrimonye, appointed for them
which cannot keepe themselues continent:
and the onely safe remedie, chiefly prepa-
red by God for redresse of this euill, accor-
ding to the saying: Let every man take his 1. Cor. 7.
owne wyse, for avoyding of fornication:
and againe, it is better to marry than to
burne. Which thing, the holye ghost doth
aduaunce with this notable praise: Hono-
rable is wedlock among all persons, and Last of He-
bunes.
the bed undefiled. Wherfore, he that shall
in this sort obey rather Gods calling, than
glue care to mens prohibicion, maye not
thinke himselfe to sinne thereby. Naye ra-
ther, he sinneth by cloking the matter be-
fore men, with a fayned holynesse, by dis-

Of concupiscence.

Corrupt life
of Church-
men.

dayning the matter when God doth call him, by nourishing still his unlawfull lustes and filthie cogitations, and by distayning his conscience. Many godly wryters of our tyme, bewayling the filthy lyfe of Churchmen, (for which the whole order of them farde the worse) haue complayned, & not without cause, vpon the lawe of singel lyfe : which by the sincere iudgement of them, haue drawne manye troues of men to desperation, to the eternall wrathe of God, and to blasphemies. Let vs therefore thinke, and vtterly resolve in our hart and minde, the thing which is most true, (that is to say) that a naughtie and corrupt conscience, can not call vpon God : which is playne, by that saying of John, in his first Epistle and thirde Chapter. If our heart condemne vs not, then haue we trust to God warde: and whatsoeuer we aske, we shall receyue of him. It is a lamentable thing, in such sorte to live, as thou darest neyther call vpon God, nor yet to put thy trust in his gouernment and defence. Such persons so lyuing without God, and so alienated from a godly lyfe, the devill doth blinde

blinde every day more and more , and be-
wraps them in hainous crimes. For the A-
postle testifieth in playne words, that blind-
nesse is the punishment of lustes. Wherin
they being blinded , become voyde of all
councell and wytte , but purchase to them-
selues punishment and destruction. If Io-
seph had defiled himselfe with adultery , he
had forgone many gifts of God , and being
forlaken of hym , had fallen into manye
sinnes. As it happened vnto Dauid , who ,
besides the adulterie committed with Beth-
sabe , added thereto the murther of Vryas
hir husbande , that excellent man : and ma-
ny other offences committed he. The Lord
opened the Cataractes of heauen , to destroy
the worlde with the floude , for the licenci-
ous lustes thereof. With fyre and Brim-
stone , he consumed those two Cities , which
so raged and shamefully went a madding ,
in all kinde of wicked lustes. He slue all the
Sychemites , by the handes of Jacobs
sonnes , for rauishing of Dyna. He destroy-
ed all the Cananites , because they were de-
filed with incestuous lusts : besides the han-
ging of their chiefe rulers . For adultery ,

W.tj.

he

Ephe.4.

Examples of y
bmissiōē of
adulterie,
Gene.6.

Gene.19.

All y^e sychemites
& Cananites
punished for
adultery.
Leuit.8.

Adulterij
bmitum }

Of concupiscence

he consumed. xxxij. thousande, from among
the children of Israel. He brought the whole
tribe of Beniamine well neere to an ende,
for defiling the Levits wyfe. He suffered
Salomon, being delighted with lustes of
fowle voluptuousnesse, and inchaunted
with the intisements of Harlots, to allowe
the examples of Idolatrye. Moreouer, a-
mongst other things, he deliuered Jerusa-
lem (chiefely for this sinne) into the handes
of the king of Caldea. To this rule, maye
be referred the destruction of Cities and
kingdomes, which are rehearsed of Eth-
nike Wryters: besides the mutation of
common weales, and pitifull endes of fa-
mous men. As for example: the rauishing
of Helen, was the destruction of Troy:
and the incest of Oedipus, appeared to be
cause of great euill that happened vnto the
citie of Thebes. The kings, for deflowring
of Lucretia, were banished out of Rome:
and for the wicked aye of Appius the De-
cimuir, the common welth was chaunged
againe. Very well therfore doth Aristotle,
in the first treatie of the Politicals, rehearse
by many examples, (which there he allea-
geth)

Num. 25.

+ Iud. 30.

exempla pfa
na adulterij
bmitij

geth) that sensuall luste, is one of the causes of mutation of kingdomes. At Athiens, the sonnes of Pysistratus, for the dishonor they did to a mayde, were driven out of the citie. And Pawsanias the Lacedemonian Captaine, for þ like iniury that he had done at Byzance, was condemned by the Judges to die with famine : although he being a victor before, had remoued the Persian armie. Wherefore, bearing away the calamities which doe chaunce, not wythout cause to such as be polluted (but yet as punishmentes, whereby God declares hys wrath to the worlde against this sinne). Let vs also, whither we leade a single lyfe, or be marayd, when occasion is offered, remember, howe we haue dedicated our name to our chiefe Captaine Christ, and are sworne to his worde : howe we haue promised to fight vnder hym all the dayes of our lyfe : and so let vs manfully set forward to fight. Let vs remember, that none may be crowned but he that shall ouercome, and that none can ouercome, except he fight, nor can fight, except enimies be present, which should prouoke to the battaile. Whose pro-

Sensuall
luste the
cause of
translating
kingdomes.

Promise in
baptisme.

A prettie
saying.

W. lly. uoca-

Of concupiscence.

vocation, what else is it at length , but the
seede and occasion of euerlasting glorie : if
ws yelde not to temptation, but cleane
to the shielde of fayth , (wherewyth we
destroy all the fierie darts of that euill) and
then taking vp the sworde of the spirite, we
put the whole armour of God vpon vs. So
with a valiaunt courage let vs enter to the
battell, and by the Lorde and his strength,
let vs stedfastly continue in resisting the
assaultes of the Devill. Endeus^r we now,
our heartes being made cleane by fayth, to
passe the tyme of this our pilgrimage vn-
corruptly : and let vs associate our selues,
with the number of those , which Saint
Peter calleth the chosen generation , the
royall Priesthoode , and the holy Nation :
that we maye set forth his vertues with a
glad heart, who hath plucked vs out of the
power of darchnesse , and called vs to hys
maruellous light , that he might make vs
fit to be pertakers of the inheritaunce with
Saints in the light. Let vs give our bodies
a lively Sacrifice , holye and acceptable to
God , not fashioneing our selues lyke vnto
this world, but transforming our shape, by
renuing

L.Pet.2.

Rom.12.

renuing our minde, that we may trie what
the worde of God is. Let vs seperate our
selues from such, as eyther be addiccted to the
worlde, or be seruants to their lustes: Who
like vile bondslaves, beare the yoke with
vnbeleuers, and reioyce at all filthie talke,
refusing not to serue and flatter for such
men, as were conuenient that they them-
selues shold haue power and dominion of,
as Lordes ouer seruauntes. Let vs learne
our sanctification of our Mayster Christ:
whose doctrine, what else doth it teach than
repentaunce, than sound and lively fayth in
Jesus our Sauour, than mortifying of our
flesh, denying our owne selues, contemning
of the worlde, despising of all things, which
eyther in the flesh, or in the worlde, displease
God: & by the same christ our savior, learne
to obtayne eternall lyfe. Which, as here
we lay holde of by faith, so in that blessed re-
surrection, and redemption of our bodyes,
(which we waite for) we shall fully, glori-
ously, and perfittely injoy. Let vs nowe so
finishe the whole course of our lyfe, as we
may to the last breath, obserue charitie, pro-
ceeding forth of a pure hart, god conscience,
and

1. Tymo. b. 1.

ad furat
tauilum
tauarsa.

The meanes of
and sayth vnsayned: which is the finishing
of the commaundement. And aboue all
things, let vs endeavour, to keepe the vnitie
of the spirite one with another, through the
bonde of peace: that contention being taken
away and abholished, as much as is possi-
ble, we may all togither speake one thing in
Jesus Christ, and thinke one thing in him,
in whom onely we increase in godly agree-
ment and consent of friends: & by wearing
out with voluntarie forgetfulnesse, the iniu-
ries done vnto vs, we maye loue euen our
enimies, as the Lord hath commaunded vs,
and prouide to our power, both for the safety
of their bodyes, & saluation of their soules.

The meanes
of true qui-
etnesse.

From hence, shall that ioy in the holye
ghost abounde, and a quiet conscience shall
lighten the minde. HerEOF it commieth, that
when at any tyme, our minde is eliuated
with any godly studie, continuing stedfastly
in prayer: our communication with God,
becomes so pleasaunt and delectable, that, in
maner, forgetting our selues, and taking
verie little care for the bodie, we neyther
passe vpon sleepe, nor desire meate, nor yet
sceme at that instant to live amongst men
in

in the earth , but hauing attayned (as it were to immortallitie) we may seeme, after a sort, to be in company with Angels. Hereof breedeth so great a quietnesse and securtie, as the day of the Lord, which to the wicked , shall become fearefull and terrible, to vs shall be thought ioyfull , luckie, prosperous, and happie. And at the approaching of the same, let vs lift vp our heades, and looke vp , because the fulnesse of our redemption then draweth nigh. For from them, which haue the testimonie of a god conscience, and (being sealed with the holy spirit of promise) beholde the pleasant beautie of the sonne of righteousness, not with sadde, but with chearefull countenaunce: and desirously , with a ioyfull minde, let in by the window of the hart , the shining beames of the worde of God : from such, I saye , doth the pleasant taste of eternall life (which they perceyue, while they liue here) wyppe away all griefe and sorow, and engendring a contempt , of the most vaine vanities of thys worlde, bringes into them a most delectable ioy : but the same ioyned with desire of passing of mortallity. For as everlasting life, is

E.s.

all

dies iudicij
impijs terribi
lis, pijs vero
incundissima

Of the felicitie

Of eternall all wholy , perfected in the immortallite to
life having come : so is it (at least wise) begunne in this
beginning in this life.

But how may we attaine to that desired
knowledge , of perceyuing what maner of
life that euerlasting life is: which with such
vnspakable & vncredible pleasure , draw-
eth the minde to God : and what kinde of
taste hath it among the Sainctes , that con-
straynes the children of God, to haue such
great desire to attaine to heauenly thinges,
before they be discharged of this mortall ta-
bernacle of the bodie : I will recite the
wordes of Saint Augustine which do make
this matter that we seeke soz maruellous
plaine vnto vs . If the raging of the fleshe,
(sayth he) be at rest in a man : the imagina-
tions vpon the earth, water, and ayre, be at
quiet in him, the heauens still, and the verie
soule it selfe, be at rest in it selfe, and go be-
yonde it selfe , not in deepe cogitation of it
selfe : if he be quite boyde of dreames and
imagined reuelations : if euerie tongue ,
every signe, or other transitory thing what-
soever, be altogether at quiet : (forasmuch
as, if a man giue eare, all these things, doe

say :

August. of
the ffele of
eternal life.

say : we our selues haue not made our selues, but he made vs that abydeth for euer. (which being sayde , if these thinges then whishe, because they listed vp their eare to him, that made them, and that he alone may speake, not through them, but by himselfe, to the intent we may heare his worde , not by the boyce of the fleshe , nor by the boyce of an angell, neyther through the sounding of a clowde, neyther by obscure questions of similitudes : but euен him , whome in these thinges we loue , himselfe without these things let vs heare: euен as at this instant, we stretcht out our selues, & with our rauished cogitation , attayned to everlasting wisedome which resteth vpon all thinges.) If this shall be continued (other imaginations , which be farre incōparable to these, being withdrawne) and onely this imagination, rauishe, swallow vp, and repose the beholder thereof among inwarde ioyes : that such maye be the life eternall, as was thys present moment of vnderstanding him , to whome we haue listed vp our heartes : Is not this as much as to enter into the ioy of thy Lorde : Wherefore , the same Saint

Xij. Augustine,

Of the feeling
Augustine, in the last booke of his confessi-
ons, adioyned this prayer thereunto. O
Lorde GOD, giue vs peace, for all things
hast thou shewed vnto vs : both the peace of
rest, the peace of a quiet conscience, and the
peace of eternall rest : for all this beautifull
order of things very excellent, shall passe a-
way, when the measure of them is fulfilled,
and the morow after becommeth y euentide
in them. And the same is eyther the seventh
day or euentyde, and hath no Sunne going
downe, because thou hast sanctified it, for an
everlasting continuaunce : that whereas
thou, after thy most excellent workes, didst
rest the seventh day, (although thou wert at
rest when thou madest them) the same
might be declared to vs by the voyce of thy
booke, because we also in thē, might rest in
the Sabbath of eternall lyfe, after our la-
bours, which be very good also, for that thou
hast appoynted them vnto vs.

To this inestimable ioy, which this holy
man, most desirous of the immortallitie to
come, hath trimly discribed in his bookes : to
this perpetuall vacation after labour, which
shall bring such a rest with it, as is to bee
wished

wished for, with all prayer : To that most blessed kingdome of ioy , wherein dwelleth both righteousnesse & peace: To the heauenly Countrie , to the fellowship of Aungels, to the most pleasant companie of Saintes, in euerlasting life to come, (by the only meditation and remembraunce whereof , wee conceiue an incredible delight in our mind, and ioyes pierce our secret breast.) To all these thinges I saye , doe all the children of God desire, with longing sighes speedily to attaine : and with fervent wishes, wayte to haue that same their small taste of euerlast-
ing life, to be fully finished and perfected : which thing, the tumultes of the fleshe, at-tempt to interrupt, and the temptations of Sathan, labor here to destroy and to plucke from vs . For this frayle body, being cor-
rupt, is heause to the soule, and this earthly
mansion, keepeth downe the vnderstan-
ding, which is loden with cares. And here-
upon came that exclamation of S. Paule,
who tooke it grieuously, that his bodie wan-
dered here in a straunge Countrie, as a ba-
nished man, saying : O wretch that I am, who shall deliuer me out of this bodie sub-

why the
holie elect
do so vche-
mently de-
sire to leave
this earthly
habitation.

Rom.7.

X.ijij. dued

Of eternall life:

Philip. 1.

dued to death. Againe: I desire to be loosed
and to be with Christ. For the naturall cor-
ruption in man, which is, as it were the
roote of all sinne, no man hath had any hope
to plucke vp quite by the roote, or to ridde
himselfe from the same in all respects, till
death onely by reducing the flesh into dust,
at length shall remedie so huge an euill.
Herevpon the fervent desire of the crea-
ture, abydeth longing, that the sonnes of
God may appeare. And we our selues al-
so, which haue the first frutes of the spi-
rite, mourne in our selues, desiring to bee
put on a newe, and wayte for the adopti-
on, which is the redemption of our bodie:
that the creature, subdued to vanitie,
shoulde be delivred from the bondage of
corruption, into the gloriouse libertye of
the sonnes of God. For eu'en then, at the re-
surrection of the iust, and regeneration to
come, shall sorrow, grieve, anguish, sicknesse,
affliction, occasion of sinne, yea, and sinne it
selfe haue an ende. Then shall immortality
swallowe vp mortalitie: vncorruption, de-
uoure corruption: and perpetuall joy, con-
sume the bitter calamities of this troublous

Rom. 8.

Collos. 5.

The felici-
tate of the
Saintes in
life to come.

some lyfe. At that time, there shall come to the godlye societie of the elect, so manye as euer from the first beginning of þ world, of all ages, are ordayned to cuerlasting life: and they togither with the Patriarks, Prophetes, Apostles, Martyrs, Virgins, Confessors, and with the holye Aungels of God, shall contynually sing: Halleluya, and with ioyfull voyce, shall attrybutre honoꝝ vnto the king of heauen. There shall Psal.35.
they be satissied with the plenteousnesse of
Gods house, and shall be filled with the ry-
uer of his pleasures. There (death being
swallowed vp to victorie) they shall behold
the visage of his glorie, with vncouered
face, which the Aungels in heauen are glad
to looke vpon. They which here did sole
in teares, shall there reape with gladnesse.
They shal not hunger nor thirst any more:
neyther shall the Sunne or any heate lyght
vpon them, because the Lambe, who is in Apoc.7.
the midst of the throne, shall both gouerne
and leade them to the lively Fountaynes
of waters: and because also, God hath
clerely wyped from their eyes all teares.
For, as it is here wylshed for, desired ear-
nestly,

Of eternall life

nessly, prayde and longed for, from the very hart : so there we shall lay holde of it , take pleasure of it, praise and magnifie it. Here we are at strife, and continuall warre with most cruell aduersaries , suche as conspire our destruction : there the crowne of righ- teousnesse is brought by the Lorde , to the victor , that hath fought a good fight, y hath finished his course, and that hath kept his fayth. There, there is decreed a most ample triumph of ioye. There, are the temporall labours recompensit with the chiefeſt rewarde of Gods house. Who therefore will not cry out with the Prophet : How amia- ble are thy dwellings, thou Lord of Hosts. My soule is wearie and waketh, with lon- ging after thy habitation . Blessed be they (O Lorde) which dwell in thy house , for they shall euermore praise thee. There, shall they beholde that unsatiable beautie , and being inflamed with perpetuall loue ther- of, shall never cease from lawde and praise. When can he be deſtitute of that peaceable quietnesse of minde, which continually day and night , is thinking vpon these celeſtiall and immortall things, and which fireth all his

obavatio

The re-
warde of
the iust.

Pſal. 83.

The right way to tranquillitie. 81
his minde, care, and cogitation, in conti-
nuall contemplation of heauenly matters.
Howe can he be out of quiet, who with ve-
hement sighes, & exceeding prayer, labours
to come to that blessed countrie, where the
saintes be pertakers of lyfe eternall, and
truth immutable: and who, euery day, doth
indredour to vnburthen himselfe somewhat
of earthly cares.

The very right way therfore (in my opi-
on) doth he take to the true tranquillitie of
the minde, who hath Christ to be his rocke
and foundation, and with stedfast faythe
cleaves vnto him: & he being indued with
a perfite perswassion of Gods good will to-
wardes him, purchaseth the testimony of
a godly conscience, by performing the whole
course of his life, both godly, iustly, and so-
berly: and who both in minde, inuocation
and confession, cleaves so thorooughly to the
true christian Church, (whereof the sonne
of God is President, the Aungels are pro-
tectors, the holy spirite is the sanctifier, the
godly and elect of euery age are the felow-
ship) as he is a verie member of the people
of God, and of the misticall bodye, whose

True tran-
quillitie of
the mind res-
teth in the
sure confi-
dence in christ,
in the testi-
monie of a
good consci-
ence, and in
the lively
hope of eter-
nall life.

P.j.

head

The right way
head is Christ : and doth not onely hold fast
the liuely hope of eternall lyfe to his last
ende, but also increaseth euery day, by p^ro-
ceeding from one vertue to another . For
the expectation of the children of God, who
with a right passage and couragious sto-
make, (as to a prefred signe) go forwarde
to the rewarde of their heauenly vocation,
cannot be deceyued : if the same leane vpon
the sure foundations, of eternall election, of
the precious redemption , & of the promise
of God . For euен as God of his meere
loue , which he poureth into the hartes of
vs, by his spirite, hath adopted vs to be his
children : that a certaine wonderfull great-
nesse of loue , being styrred vp in oure
mindes, by the knowledge therof, the same
might ware moze vehement, towardes our
most mercifull God : and also by sending
downe his sonne , hath performed our re-
demption , and as touching the firme pro-
mises of eternall life, hath determined the
heritage to vs : So likewise he by his om-
nipotent power, finisheth the worke of sal-
uation begonne in vs, if we wauer not, but
stande stedfast in faith. Let vs therfore call
vpon

Upon the Lorde, to poure into our mindes
 the gift of fayth, and daylie to increase the
 same, being begonne in vs ; that in asking,
 seeking, and knocking , we maye receyue,
 finde, and haue it opened vnto vs . For the
justification by faith, from whence the true
quietnesse of the minde doth growe, and by
which accesse with boldnesse to the throne
of Maiestie is assigned vnto vs , and by
whose helpe and defence, we are brought to
this grace , wherein we stande , and booke
our selues vnder the glorie of God, is after
Saint Barnardes opinion, as it were a mid-
passage, from eternall predestination, vnto
the magnification (as he calles it) to come,
by which we ascende to the heauenly Jeru-
salem, the Citie of the lyuing God, to the
innumerable company of Aungels, to the
congregation of the first borne Sonnes,
which are written in heauen, to the spirites
of the iust and perfite men, and to God the
judge of all men, and to Jesus the Media-
tour of the newe Testament : where we
being blessed , shall inioye everlasting lyfe.

Justifying
by fayth.

S.Barnard.

Since all Scripture preacheth vnto vs,
 that these things , must with true and ter- Of true trā-
quillitie of

P.tj.

taine

minde in
time of af-
fictions.

Nota

Of tranquillitie

taine perswasion be beleued, and denoun-
ceth against the vnbelauers, Payne and e-
ternall death : why are we discouraged in
our mindes, if miserie assayle vs : why doe
we lowre and lament, if but easie aduersity
come vpon vs : why doe not excellent per-
swasions, take so good roote in vs, that we
contemne and weare out afflictions of time
present, by consering the same with lyfe
to come, which is reserved for vs : why are
we not so armed with the continual studie,
of most blessed immortallitie, which is loo-
ked for, and with sure hope of that most
happie kingdome : that whatsoeuer shall
chaunce, we beare it both paciently and
quietly : If the longest age of oures, being
compared with euerlasting life, can scarce-
ly be counted one minute, why regarde we
not those tranfitorie things, as matters of
no effect, which may easily be abidden : set-
ting our minde farre beyonde afflictions,
vpon the good things eternall, which tarie
looking for vs : And why waighe we not
downe this light affliction, that indureth
but for a season, euен onely with the ear-
nest thought of the felicitie to come. Of
out

in affliction.

83

our momentany and light affliction, spea-
keth Saint Paule, iudging that it breedeth
in vs, a wonderfull and exceeding waight
of glorie, while we haue not regarde vnto
the thinges which are seene, but to those
things which are not seene. For the things
which are seene, are temporall, & the things
whitch are not seene, are eternall. For by
affliction, are good men thoroughly tryed,
as Iobe and Tobias were : or else euill
men therby are corrected and amended : as
Manasses and many other kings of Iuda.
Wherc should either the vertue and power
of the spirite, be so evidently perceyued, or
the noble and excellent vertue of pacience,
giue so splendent a shew, or fayth haue any
earnest exerçise, if the Sainetes shoulde be
strayned with no miserie ? For even as the
starres doe shyne in the night, but in the
day time they lie hidden : even so, true ver-
tue, wering beliffull by temptation, doth
(as yron with vse) shew in aduersitie what
force it is of, which otherwyse in tyme of
prosperitie, laye hid in secret. And howe
should euill men forsake their earthly de-
sires, relinquish, and cast from them their

Colos.4.

similitudo
notanda

P.115.

wicked

Of tranquillitie

wicked deuises, if no such thing should happen, whereby they may be ledde from loue of the worlde, from generall flattering of themselues, and from their naughtie and sinfull custome: For as the p[ro]position bindeth him fast that is vered with a frensie, stirres him vp that is troubled with the disease of Lytharge, putteth them both to veration, and yet loueth them bothe: being not onely desirous to restore health vnto them both, but also applyes verie diligently his whole arte & studie in curing of those things: euen so God, although he be sharpe in punishing, yet doth he most louingly, by such meanes, procure saluation vnto hys elect. Wherefore, Moses reckneth affliction in steade of benefite, when he thus speakeþ to the children of Israell: But thys also (sayth he) waigh thou within thy heart, that euen as a man chastiseth his childe, so doth the Lorde thy God correct thee, that thou mayest walke in hys wavyes and feare him. After like maner doth Dauid, in this sentence following, extoll the chastining of the Lorde, as a speciall benefite vnto vs, It is good for me that thou hast humbled

Dent. 29.

Moses reckneth affliction in
steade of benefite,

Psal. 119.

humbled and afflicted me, whereby I may
learne thy statutes. But why doth G D D
many times suffer his elect to be afflicted by
the euill and wicked? Truly, they which
be most holy of all, commit something eue-
rye day worthy of punishment. For, not

why God
doth suffer
his elect to be
tormented by
the wicked.

so much as in the fleshe of the very children Rom.7.
of God, there abydeth anye thing that is
good: but in them, is concupiscence of the
fleshe against the spirite: and they are so
chaunged into a newe creature, as neuer-
thelesse the olde man is not utterly shakene
of. They may referre that saying of John
to themselues as well as to others: if we
saye we haue no sinne, we deceyue our
selues, and there is no truthe in vs. For
euen the verie thought of the heart, is in-
clyned to euyll, if occasion be ministred
therewnto.

There is no such prerogatiue given to The elect not
the Sainentes, so long as they liue in this free from sin,
light, (if they remember their owne fraultie
and weaknesse) to make them thinke, those
common prayers of the Church: (as Lorde
forgive vs our trespasses: washe me more
and more: And enter not into iudgement
with

Of tranquillitie

With thy seruaunt:) that they pertaine not
as well to them, as to others. Wherefore
the Lorde beeing a righteous Judge, by his
judgement, correcteth first his owne house-
holde, bringeth them into the way againe,
and admonisheth them to call vpon him for
helpe, least they should be condemned with
the reast of the worlde. And euен as every

Similitudo
notanda,

Psal. 77.

comodities y-
euse if the
afflicted do
turne to god

beast that is striken with lightning, turneth
his face towarde the lightning: so likewise,
if the houſhold of God will haue regarde to
God when he pleaseth them, he will compell
them also to haue an eye to him when he
ſtrykes them, according to that ſaying:
when he ſlue them, they ſought him, and
turning back, they called to remembrance,
that God was their rock, and the high God
their redeemer. But and if the afflicted houſ-
holde of God, will from thence forth, di-
gently ſeke after their God, with ſighings
from their heart, and with righteous and
pacient mindes, will abide, wayting for his
ſecrete councell, their lamentation shall en-
ter into the eares of the Lorde of Sabaoth:
who pluckes them out of their aduersaries
handes, that he may learne them to depend
only

onely vpon him : reuenges them also at length of their very enimyces, if they scorne them : and the rod of punishment (which they execute , not so muche for their office sake, as for pride, chalenging to themselues more than is right) oftentymes he throweth into the fire.

But to comprehend the whole summe of the matter vnder one conclusion , and to drawe toward the ende of our purpose, with a compendious alleagement of causes : I will briesly recyte the chiefe matters , why God doth often vse his elect to the Crosse, and to afflictions.

He sendeth aduersitie vpon them , to the ende, that they feeling the greatnesse of gods wrath agaynst sinne , maye altogether see, how base they be of themselues : acknowledging also the guile of their owne spirite, may perceyue howe farre they be from dyping to themselues, and from living onely to the glorie of God . Very often doth subtile securitie, ydle feblenesse, craftie hypocrisie, flattering loue of a mans selfe, secret pride, and close contemning of God , creepe into heartes of the Sainetes : all which through

Aa.I. affliction,

Affliction of the iust

affliction, as with fire, must be burned and boyled out. For God is a iealous God, and desires to be loued in deede, and to be worshipped with all the hart. He loueth nothing that is fayned, nothing that is counterfeit: but all things, which be sincere, vnsayned and lively. For this cause he doth shewe himselfe angrie with his elect, and bringes troubles vpon them, that they being contrite in hart, may beginne to mislike themselves, and to shake off their olde slouth, seblenesse, securitie and dissimulation: and so remembryng their infirmitie, maye from thenceforth be earnestly bent, to praye to God, and more solicitus to liue a godly life. For as salt preserueth fleshe, that it doe not putrifie, and the drawing playster, scarcheth and purgeth that part of the bodie, which is sore, least through corrupt matter it pine away: and as the hote pson, beeing put therewinto, burneth out and consumeth, whatsoeuer shoulde hinder the recoverie thereof: so doth tribulation (least we should ware rotten in the filthynesse of sinne) drawe vs backe from the renning of sinne, taketh away the delight of resting in euill, quencheth

why God
sheweth
himselfe an-
gry with
his elect.

*Similitudo
a sale*

and why.

86

quencheth the fire of lust , and easily plucketh out of a good heart , whatsoeuer is an impediment to the good health of the mind.

Moreover, through miserie , God calleth away his elect from the loue of this worlde , The second wherein they haue proufe and experiance, onely of troubles and disquietnesse : who beeing drawne away before , by the flickering intisementes of creatures, he now leades them back againe, to the loue and worshipping of him their Creator . And he so inflames the with a desire of celestiall things, as they trauell to come to the euerlasting and blessed countrie of heauen : and all the whole course of their life here in earth , to muse vpon nothing else but vpon the lyfe celestiall . For eu'en as, by long boyling of golde, which is throwne into the Fornace, any other corrupt thing mixed therewith, is tryed out, and taken away from it : lyke so, through trouble and aduersitie , both the delight we haue in creatures, the flattering we make of our selues , the confidence we haue in men , and whatsoeuer else is not pure, banisheth away and is put from vs : and the minde thereby wholy bent vpon

A.ij.

God.

Affliction of the iust

God, of whome it wayteth to obtaine a quietnesse. Wherefore, it is not without a cause that judgement beginneth first at the house of the Lord : when as the harts of the Saintes, being by this meanes made pliaunt, lyke ware, are become of righter judgement and of better minde. Which thinge, in times past was signified, by that, when as God so woulde, that all the borde-rers vpon the children of Israell, should be enimies vnto them.

The thirde cause. And as well these priuate miseryes and infelicities, as also publike calamities, be, after a sort, the voyce of the lawe, and more sharper Lessons, than any Sermons, that the Ministers can make in the temple concerning repentaunce. For they chiefly above all other things, make the greatnesse of Gods wrath, and hatred agaynst sinne, to be apparaunt to vs, whereof, no vtterance of mouth, is able so much as to make a shadewe, much lesse expresse it plainly.

Publike calamities the voyce of the lawe. For these bring to passe, that a man forsaking his owne strength, runnes with true trouocation and confession of his owne imbecillitie and weakenesse, vnto Gods diuine succour.

These,

These, when we fall, admonishe vs of our dutie, and that we give frond thence forth a greater heede, and resist with a more vigilant eye, the temptations of Sathan, the desires of the fleshe, and the intisementes of the worlde. These, strike men with feare and dread, that when an example of others is layde before their eyes, it may cause them to remember what themselues shold be afraid of : and so hauing experimēt by others, may be framed more slacke to comitt sinne.

Moreover, the Lord, by causing his elect, through affliction, to become subiect vnto him, teacheth them true obedience, instrudeth them to patience, and subres them to bee pliant to his will with a quiet minde. For, in the induring of trouble and miserie, there was wont alwayes to be a great difference betwene the godly sorte, and the ungodly. For as the courageous horse, shewes by his prauincing, and all other tokenes of fiercenesse, howe unwillingly he abideth his Ryder, yea, he throwes him off, if he can, and yet neverthelesse is brought vnder will hee so no : and as the gentler horse, more quiet,

The fourth
cause.

The diffe-
rence of
induring
trouble be-
twene good
men and
evill.

Affliction of the iust

ly suffers his Kyder, turnes what way so euer he appoyntes him, and lettes himselfe be tamed: Euen so the wicked, when God doth try them with miserie, with pensiuenesse, and with aduersitie, they spurne agaynst it, although they nothing preuaile: and being impacient of their misfortune, make resistance all that euer they can. But the godly sort stoupe to God, suffer themselves to be ruled, and with all humblenesse of minde, yeld to the will of God. Through which it commes to passe, that as the one sort, reapes no fruite through their impacionce, so the other by their sufferaunce, depart with exceeding great profite and commoditie. For as the Sunne hardneth myre, and yet melteth ware: euen so, in a maner, doth affliction make good men become the better, and euill men the worse. The godly men therfore, do paciently indure the wholesome and fotherly kinde of correction of our heauenly father: They beare whatsoeuer God layeth upon them, with a true submision of mind. They dayly take vp the crosse, whch God hath appoynted for them. They perseuer stedfastlye, in suffering of these things,

things, till they haue made an ende of thys lyfe. They desire by prayer, to be deliuered from vengeaunce and punishment, but not from good instruction : From the furie and wrath of God, not from his iudgement : according to that saying of Ieremie : *Correct lye.10.*
vs, O Lord, in thy iudgement, not in thy displeasure, least thou breake vs to powder, and so we become nothing . Pourre out thy wrath vpon people that haue not knowne thee, and vpon Kingdomes which haue not called vpon thy name.

The elect doe know, how Christ hath in euerye one of his members, as it were a certaine quantitie, and measure of trybulation, which they must abyde : that the members may be made apt for their head. They are not ignoraunt, hewe that saying of Saint Augustine, is most true : The thing which thou sufferest, and wherfore thou mournest, is a medicine to thee and not a punishment : a chastysing, and not a condemning. For eu'en as the Musitian strayneth his strings, and yet he breaketh none of them, but maketh thereby a sweter and better concorde : So God, through trouble,

Augustine
in his booke
de peccato-
rum meritis.

Smile a
musicis
fumpta,

Affliction of the iust

ly suffers his Ryder, turnes what way so
euer he appoyntes him, and lettes himselfe
be tamed : Euen so the wicked, when God
doth try them with miserie, with pensiue-
nesse, and with aduersitie, they spurne a-
gaynst it, although they nothing preuaile :
and being impacient of their misfortune,
make resistance all that euer they can. But
the godly sort stoupe to God, suffer them-
selues to be ruled, and with all humblenesse
of minde, yeld to the will of God. Through
which it commes to passe, that as the one
sort, reapes no fruite through their impaci-
ence, so the other by their sufferaunce, de-
part with exceeding great profite and com-
moditie. For as the Sunne hardneth myre,
and yet melteth ware: euen so, in a maner,
doth affliction make good men become the
better, and euill men the worse. The godly
men therfore, do paciently indure the whol-
some and fatherly kinde of correction of our
heauenly father : They beare whatsoeuer
God layeth upon them, with a true submis-
sion of mind. They dayly take vp the crosse,
which God hath appoynted for them. They
perseuer stedfastlye, in suffering of these
things,

things, till they haue made an ende of thys lyfe. They desire by prayer, to be deliuered from vengeance and punishment, but not from good instruction : From the furie and wrath of God, not from his iudgement : according to that saying of Ieremie : Correst *Iere.10.* vs, O Lord, in thy iudgement, not in thy displeasure, least thou breake vs to powder, and so we become nothing . Pourre out thy wrath vpon people that haue not knowne thee, and vpon Kingdomes which haue not called vpon thy name.

The elect doe know, how Christ hath in euerye one of his members, as it were a certaine quantitie, and measure of trybulation, which they must abyde : that the members may be made apt for their head. They are not ignoraunt, howe that saying of Saint Augustine, is most true : The thing which thou sufferest, and wherfore thou mournest, is a medicine to thee and not a punishment : a chastysing, and not a condemning. For euuen as the Musitian strayneth his strings, and yet he breaketh none of them, but maketh thereby a sweeter and better concorde : So God, through trouble,

*Augustine
in his booke
de peccato-
rum meritis.*

*Simile à
musiciis
fumpta,*

Affliction of the iust

trouble; destroyes not those which be hys
owne, but makes them better, and more
plyable, vnto fruition of the lyfe to come.
And as þ Mason heweth out stonnes, which
he maketh fitte for building of his house,
graues them and squares them, before he
laye and ioyne them to the building: even
so through affliction doth God turne, trye,
exercise, and prepare before hand, his elect,
with whome, as with lively stonnes, he hath
purposed to builde the habitation of God.
He siftes them, as corne with a Fanne,
winnoes them from the chaffe, and puttes
them aside into his Chest, before he laye
them vp in his heauenly Barne.

The fift cause.

Besides this also, the godly doe not per-
ceyue the vertue and benefite of the worde,
but in time of temptation: Naye rather,
when they liue in peace and securitie, they
haue small regarde to godlye Sermons:
they heare not the boyce of their God, with
such feare and trembling as they ought to
doe. But when temptation commeth, then
at last, they beleue those things to be true,
whereof they were warned before by the
word. Then doe they stirre vp their minds,
to

and why.

89

to the feare of God. Then, at length, doe they heare the wonderfull sayings of God with a wylling heart, and then doe they tremble with great reverence, at his word. At that time, they be appointed to beholde the excellent vertue of the worde, how in it onely, is set forth the greatest consolation, both to the sick, afflicted, miserable, and distressed people, and also the onely hope and safetie of them which be departing thys lyfe: at which time, al other things contayned in heauen and earth, do forslake a man, neyther bring they any maner of helpe and succor vnto him. Which worde, they lightly esteemed before, when they were in health, and a lost in prosperity, being pampered vp with aboundaunce of things, according to their desire.

Besides these causes, we maye also gather many times (by the euils which God cause. ^{The sixt} sendes vpon vs) the good will of our most mercifull father, receyuing as it were a testimonie of Gods fauour towardes vs, and gather thereby, a token of our election. Because, when God doth afflict his chosen, for their desert, he chassiseth them commo-

Bb.s.

lye,

Affliction of the iust

lye, by the handes of the wicked, not vnder
the name of due desert, but for thinges
which they haue done righeteously : that
euен by the oppressors themselues, they
may reape comfort. Through whom, tran-
quillitie to the godly sorte, happiness two
wayes. Eyther, for that the iniuries of the
euill men, haue no further successe : eyther
because the godly, be nothing disquieted
therewith. For although the vngodly, doe
of set mischiefe, of naughtie hatred, and of
vnjust furie, ware cruell for a time, against
the seruantes of God : yet doe they quickly
perishe togither with their threats and tor-
mentes, and are cleane consumed to no-
thing: or else, God giueth secretly by diuine
inspiration, such sufficient strength vnto
those his elect, which perceyue with them-
selues, that the feare and confidence in
God still remaines with them, as they are
readie with a good courage, to suffer what-
soeuer to his maiesty shall seeme meete and
expedient.

The seventh
cause.

Adde moreouer, that God sendes aduer-
sarie to his elect : Because whom he loueth,
them he calleth forth to suffer tribulation,
that

that he maye haue a tryall howe they be affected towardes him, what certaine loue they beare him, and what stedfast confidence they haue in his goodnesse. Hereby Gene.22.
Job.1. he throughly proued the faith of Abraham, Deut.13. the pacience of Job. Hereby he tried, whether the Israelites loued him inwardlye with all their hart, and with all their soule: as outwardly they profest him with devout holynesse.

Againe, God doth sometime bring his chosen in perill of death, and in extreme cause. The eighte
hazard, both of life, and losse of all their
substaunce : that when, through his onely
assistance, they haue escaped all daungers,
contrary to their owne expectation, and are
restored againe to safetie, (which thing they
neyther thought would come to passe, nor
yet hoped for the same) that then he maye
cause them, to be the more forwarde, both
to honor and aduaunce the name of God,
and to repeate his beniftes in euerye con-
gregation. For how much greater the daun-
ger is, so much the more joye, is woon to
be had after deliueraunce. That then also
he maye kindle others, by their examples,

Affliction of the iust

both with one mouth, to tell out the bounti-
full goodnessse of God, and also to looke sted-
fastly for his succour in the tyme of their
aduersitie. From thence issueth out that
sacramentall bowe, of the godly, which in
the midst of trouble is pronounced: I will
shew foorth thy name vnto my brethren,
and in the midst of the congregation will
I prayse thee. Thence commeth it, that they
so deaseably performe the bowe, which they
haue made: as for ioy they conceyued, by
the sodaine and vnerpected deliueraunce,
they utter out that sentence so full of exhorta-
tion and invitation of others, to the extol-
ling and publishing of Gods name and his
exceeding mercie. Ye that feare God (sayth
the Prophet) prayse him. Glorifie hym
all yee seede of Iacob. Let all the genera-
tions of Israell feare him; for he hath not
shunde nor dispisde the prayer of the
poore: Neyther hath hee turned his face
from me, but vwhen I cryed vnto him he
heard me. Of thee shall my song be in the
great congregation, and my prayers will I
make in the sight of them that feare him.
For there is nothing that more stirres vp
the

Psal. 21.

Psal. 21.

the Saints to magnifie God, than when he inclines his eare unto the prayers of the poore destitute , and so mercifully beholdes the supplication of the afflicted.

Lastly : God is wont to put his elect , to The ninth
cause. the will of the worlde , and laye them be-
fore the crueltie of most wicked tyrants,
that he may , as it were booke forth before
the worlde the vertue of his spirite, where-
with he hath armed the Saints : who migh-
tily contemne all earthly things, in respect
of heauenly , as well for a testimony and
renowme of Gods goodnesse towardes his
elect , as also to beare a certaine tryumph
over the Prince of this worlde , that the
weaker elect, maye be made stronger; and
the crueler wicked sorte be confounded.
These men , by their bloud , beare open
testimoni , both of the god vertues which
remayne in the Saints, while they yet live
here, and eke of those god things which are
to come hereafter. And of verie right, doe
they obtaine the name of Martyrs , who
for defence of the gospell, and maintenance
of justice and innocencie , esteeme the ter-
rible bryoles of the worlde, (which are ray-

Affliction of the iust

led vp bicause it cannot away with preach-
ing of the worde of God) as a thing of
naught : and contemne, and settes little by
the threatening concourse of Kings , and
whisperings of Princes, against the Lord,
and against his Ch̄rist : and by no tormentes
can they be drawne away, and made with-
lesse will, courage, or cheere, to professe the
truth vnto their last ende . Wherefore, by
the continuall remembraunce of such cau-
ses, as moue the Lorde, to bring afflictions
and troubles vpon his elect, we shall be in-
couraged to beare all things that shall hap-
pen, both with a pacient and quiet minde :
and eyther to reioyce, if in defence of righ-
teousnesse we be vnrighteously punished :
or else take occasion, if we be iustly, and of
due desert chastised, to correct our maners,
and amende our lyfe thereby. Let it fall to
oure remembraunce , that as a woman,
which lyeth in labour, feeleth great anguish
in hir whole body with the trauell , but af-
ter she is deliuered, and hir childe come in-
to the worlde , is not onely eased of hir
paine, but also taketh singuler joy and plea-
sure , by forgetting hir former trouble :

euuen

and why:

92

even so affliction, which at first is went to
seme sharpe and bitter, yet at length, it ac-
custometh to worke ioyfull and merrie
endes, with delectable fruites of pacience.

Let vs never ymagine in our owne opi-
nion, that there is eyther chaunce or for-
tune, and so suppose things happen by easu-
altie and at all aduenture: (although no re-
ligion as may appeare forbids those wordes
by fortune or chaunce to be vsed in phrase
of speach when thinges come to passe) nay,
but let vs thinke and perswade with our
selues, that there is a God: and judge for a
suretie, that all things by his councell and
prudence, are ercellently well gouerned.
It is the Lorde, that appointes vs to death,
and restores vs againe to life. He carieth
vs downe to hell, and bringeth vs from
thence againe. The Lorde maketh both the
poore and riche. He exalteth the humble,
and casteth downe the high lookes of the
prowde. Through him, kinges doe beare
rule: and by him, kingdomes are tran-
slated, from one Nation to another, for
their wrongs and contumelies, and for
their riches compassed by fraude and guile.

That there
is no fortune
but al i thing
be rightly
gouerned by
the omnipo-
tent power
of God.

I.Kin.2.

Without

All things done

Mat. 10.

Ezay. 46.

Ezay. 31.

Without the will of our heavenly father,
our saviour affirmeth in the Gospell, that so
much as a sparrow, doth not light vpon the
house top, nor that a heare falleth from the
heade, but by his prouidence. And what
carefull foresight the Lorde hath towarde
his elect, he himselfe, doth plainly signifie
vnto vs, in these wordes of the Prophet
Ezay. I haue borne you (sayth he) from your
mothers wombe, and brought you vp from
your birth till you were growne, and the
Church will I beare vp in hir last age. I
haue made you, I will also nourishe you,
beare you, and saue you. Wherefore the
Lorde is angrie, when we flie to the succor
of man, leaning Gods helpe. Which thing,
we may well perceyue, by the saying of the
sayde Prophet: An Egyptian is a man and
not God, their horses are flesh, and not spi-
rites: and so soone as the Lord shall stretch
forth his hande, then shall the helper fall,
and he also that looketh for helpe shal perish,
and both togither be consumed. Let vs
learne therefore, with great trust and con-
fidence, to wayte for the assistance of God:
and onely to respect what his will and plea-
sure

by Gods prouydence.

93

sure is : to endure also with a quiet minde,
whatsoeuer his heauenly prouidence most
graciously shall assigne vnto vs.

Let vs follow the councell of that holye
Martyr Cyprian , who instructeth a godly
minde, howe he shold turne euilles (as wel Gilles
turnde to
our benefit,
those which be ingraffed in the verie nature
of man , as those which by other accidents
happen vnto him) to become an instrument
of glorie. For thus he wryteth. Is any man
ransackt of his substaunce, either by warre,
shipwacke, or by robberie? Let him not de-
uise by and by , to repayre his losses , by
naughtie and euill practises : but thus let
him say with him selfe. It is the Lorde that
proueth me, and shall I not loue him from
the bottome of my hart ? It is even he him-
selfe that gaue me these things, and he him-
selfe it is that hath taken them awaies a-
gaine : blessed be the name of the Lord. Let
him giue thanks, for that he receyued them
of Gods bountifull liberalitie : and let him
also giue hym thankes, because they be ta-
ken away againe for triall of his fayth . If
he shall thus say with the same minde and
will, that holy Job did, he shall with him al-

Cc. i.

93

Tranquillicie in aduersities
so reape a rewarde. For the Lord regar-
deth not how much a man loseth, but how
paciently he beareth the same. Like as he
hath not respect to the quantitie that a man
giueth to the poore, but with what will and
intent the same be done. Hast thou one one-
ly sonne, whome thou louest, and sodaynes
death doth deprive thee of him: or doth the
plague take fro thee thy best beloued spouse,
thy children, and thy friendes: take it pa-
ciently and saye: So it seemed best to the
Lord, and so peraduenture it was exped-
ient for vs and ours: the Lordes name be
blessed therefore.

Tranqui-
litie in all
sicknesse
and diseases

There be also certayne diseases, whiche
are of no lesse terrible paine, than the cru-
eltie of any tormentors: As the Plurisie,
the Sciatica, the Goute, the Stone, the
Paulsie, the soorenesse of the raynes and
bladder. If any such griefe happen vnto vs,
let not our mindes be moued to impaci-
ence, least our tongue also breake out into
blasphemous wordes. But let him that is
troubled, saye with blessed Dauid, and with
Hely the Priest. It is h^e Lord: Let him doe
whatsoever seemeth good in his olvne sight.

So

So shall we turne those euilles, which are not come vpon vs for professing of Christ, not onely to be a crowne of rewarde vnto our selues, but also to be extended to the glorie of Christ: and peraduenture bring to passe, that the Lorde, through our pacience will tender vs, and either take away quite, or else mittigate our paine and torment. But and if we be not eased thereof, yet by suche meanes, we shall cause the thing, which before was intollerable, through our impacient minde, nowe by our quiet induring to become more tollerable.

Let wicked murmurings therefore in time of aduersitie, be remoued from vs, which be full of desperation and mistrust, and most euident tokens of peruerse opinions, according to the excellent iudgement of this graue wyter. Let vnjust complaynings agaynst the Lorde be rejected farre from vs. Let vs subiect our selues vnder the mightie hande of God. Lette vs receyue his gentle correction, with a quiet minde, who hath never suffered vnpunished such wrestling as hath beeene agaynst his ordinance and appoyntment. Let ene-

No mur-
muring in
aduersitie.

Cx.lj. ry

Tranquillitie in sicknessse.

Micheas
the last
chapter.

Daniel.5.

Hebr.71.

ry man, that is full of paine ,trouble ,and miserie, say with the Prophete Micheas : I will beare the wrath and indignation of God , because I haue sinned against him. And with Daniel: To thee Lord, belongeth righteousness, and to vs perteyneth shame and confusion . Let vs fall to heartie and earnest prayer, and to continuall exercise of the holy Scriptures, the most sure strengthening of the hart : out of which if apt sentences be taken, and prudently with great advisement collected , and haue the same perfectly , and as it were at our fingers ende ; they will not onely keepe downe the serpent appearing vp with his heade , and minister present remedie to all the diseases of the soule, but also will arme and make vs ready to indure with a pacient mind, all other troubles and afflictions which shall come vpon vs . Let vs thinke and suppose them, to be but base borne, and not right children, whome the Lorde doth not chaffen . And a shrewde signe may be gathered , that God hath rejected those, which be continually out of trouble. Let it be euident in our mindes, that all things further to saluation, and fall out

out for the best to such as loue God : and Rom. 8.
that affliction, with such, doth not argue the
hatred of God, but declares rather his loue,
who chastiseth them for a season as chil-
dren : ouer whome he taketh more than fa-
therly care, exercising them with troubles,
that (they being put of from the filthinesse
of sinne, according to the Image of the first
begotten of God) he might determine to en-
due them with blessed & immortall life . Let
vs call to remembraunce, that God sendeth
trouble and disquietnesse, to the intent the
olde man beeing subdued within vs , wee
should with an humble and contrite spirite,
and with a certaine reuerence , tremble at
his worde . Let vs beare away that true si-
militude : that as the saede of the Harnest,
whiche is couered wyth frost , increas-
seth more fruitefully : and as the flambe,
with blowing is kept vnder , to the intent
it maye increase and be made greater :
so doth God, through aduersitie, more be-
hemently rauishe our mindes, stirres them
vp , and increases them with a longing for
him . Let examples layde before our eyes, we see by
be a comfort vnto vs : whereby the minde examples

Cc. iij. may.

Tranquillitie by examples.

Whom God may be made more stedfast to suffer losse
louerch, he also chastiseth and displeasure, and to indure paine and
veration. After the example of Christ, let
vs patiently abide affliction, and wylle we
be oppressed with euilles, let vs haue an eye
to Jesus the finisher of our fayth. Who is

Heb. 12.

so arrogant, as will refuse to imitate the
sonne of God: why doth the Disciple com-
playne himselfe, since his maister leade the
waye, and willed that he shoulde indenour
to followe him: why doth the seruaunt re-
quire to be in better state than his maister?
And hath not Christ the sonne of God, as-
cended by the crosse, to triumph: by flaun-
der, to glorie: by death, to immortalitie?
And let vs (sayth saint Paule) in following
his steps, clime vp by the same degresses to
glorie. For if we haue both dyed togither,
lived togither, and also suffered togither:
we shall also reigne eternally togither. The
Lorde loued Jacob, but Esau he hated:
yet abode Jacob more troubles in this lyfe,
than Esau did. Yea, did he not abandon
Saule, and preferre David, a poore shep-
herd: and yet notwithstanding, how did he
exercise hym, both with trouble and afflic-
on:

2. Tim. 2.

1. Pet. 2.

Jacob.

David.

Our How often did he leade him to extreme
daunger, of his life: that vnlesse the Lorde
of his excellent grace, had deliuered him, he
could haue found no way to escape. What
needes me to speake of Danyell, who being *Dan. 6.14.*
twise throwne into the Lyons Den, twise
escaped by the will of almighty God: Or
what neede I to remember Job, a singuler
patterne of pacience: from whome the
Lorde tooke all that he had, as well the ho-
no: and ornamente of his life, as the re-
liefe and comfort of his prosperous helth:
clothing his bodie also with lothsome sores,
and yet restored more than dubble folde to
him againe. Let the children of God re-
member hereby, that the Sainentes in time
of affliction, doe depende vpon God onely,
and of him doe wayte so greatly for succour
and safetie, as they may boldly saye with
David: The Lorde is my light, and my
saluation: whom then shal I be afearde of,
The Lorde is the sure strength of my life, *Psal. 26.*
who shall then make me afraid? If an host
of men were set against mee, yet shall not
my heart be affonted. If the strenght and
crueltie of warre shoulde inuade me, yet
shall

Tranquillitic by examples.

Shall my minde be at rest and quyet. For such as these be, doe beare with so pacient a mynde whatsoeuer betyde, as although the wrold shoulde turne upside downe, the verie ruine thereof shoulde confirme their mindes: According to that saying of the Prophete: Let them learne that blessed are the nations, whose GOD is the Lorde Ichouah, and the people that haue chosen him to be their inheritaunce: about whome the Aungels of the Lorde pitche their tents, that they maye preserue them, and deliuer them by wonderfull meanes. Let them learne that a king cannot be sauied by the multitude of his hoste, neyther a mightie man by his great strength: That a horse is but a vaine thing to saue a man, nor that a man is deliuered by the puissance of his horse: Let them not forget, that excellent verse, and not onely to vse the same often in their communication, but to verifie it also in their living: Some put their trust in horses, and some in Chariots, , but vve vvill call vpon the name of the Lord our God. For being in thys sort disposed in their mindes, although they
wets

Psal.32.

Psal.32.

were in as narrowe a straite, as were the
children of Israell, and had on their backe
halfe truell Pharao, with his myghtie host,
the deepe See before them, and exceeding
high mountaines, on eyther side: yet would
they not be dismayde with feare, nor dis-
payre, but with a perfite pacient minde not
once muttering, would wayte for helpe of
Moses the Captaine of God, almighty,
according to that saying: Be yee stable and
ye shall see the saluation of God which he
vvill bring vpon you. The Lord shall
fight for you and yee shall be still. They
whiche doe not refuse nor feeke to escape the
same state of suffering trouble and afflic-
tion, that Christ himselfe, y Prophets, Apo-
stles, and holy Martirs did, nor require a
better condition of lyfe, than Jesus the ve-
rie head corner stone, nor then the pillars of
of the Church, (being the chosen Prophets
of God and Apostles) did: but doe so leane
vnto God, and quietly suffer, whatsoeuer
his prouidence shall allote vnto them, as
without complaining and lamenting, with-
out moning of their present fortune, and
without any unlawfull indeuour, eyther of

Exod. 4.

The elect most
trusting to themselves, or making promisi-
on for substance, they then expect and
wayte onely for the help of almighty God:
From such, the Lord cannot be absent, but
will maruellously deluyer them. (and that
often) contrary to the expectation of al men:
as it is evident, not onely by examples, but
also as it plainly appeareth by the booke
of Psalmes. My soule (sayth he) wayte
thou still paciently vpon God, for of him
commeth my saluation. He verily is my
strength, my defence, my health, and my
strong holde, so that I shall not fall. The
morde that is thus affected, can never take
a repulse of God, but shall obtaine of hys
bountifull goodnesse, ryther an incstimate
comfort in all kinde of tribulation, ryther
else a cleane riddance thereof: or at least
wise a mitigation of his troubles,

The Saints
of most quiet
minde in ad-
uersitie.

From hence floweth so sure a confidence
in God, that the saintes are in most quiet-
nesse of minde, in time of aduersitie. As
were those three most noble children, which
song in the flaming fornace, and invited
to their swete song, all creatures, and euer
rie particular part of the worlde, to praise

the glorious maiestie of God, and to magnifie and extoll his goodnesse. And as were Paule and Silas also in a certaine Citie of Macedon, who being scourged with rods, throwne into the innermost prison, & their feete fast tyde in the stockes, at midnight did set forth God with praises, & song psalmes togither with a ioyfull minde. Wherefore, it is thought that G D sheweth himselfe more amiable to vs in aduersitie, than he doth in prosperitie. And therevpon, what a charefulnesse had the Apostle Paule, as his wordes declare, what ioyc, what glory sing in the Lorde had he, while he remembred his labors, his stripes, his impissonmentes, shipwackes, watchings, hunger, thirst, colde, and a number of other perils, and often death also : when he delighted in the infirmities, rebukes, necessities, persecutions, and anguishe whiche he had suffered for Christes sake : when he reioyced in abyding so many great cruelties and miseries, for preaching of the Gospell : when he was filled with exceeding ioye in all his tribulation: when he brake out in the mids of trouble, into a certaint godly ioyfulness

Actes. 16

2. Cor. II.

Dd.ij.

of

Paciencie of the elect
of minde , saying : Blessed be God the fa-
ther of our Lord Jesus Christ, which is the
father of mercie, & the God of all comfort,
comforting vs in all our troubles , in so
much as we are able to comfort them, that
we in any maner of trouble , by the same
comfort wherwith we our selues are com-
forted of God. For the same cause the Apo-
stles departing from the face of the coun-
sell to be scourged , went with great ioye,
that they might be counted worthy to beare
blame for the name of Iesu . Wherefore,
although it appeares plainly , that the
Church of God hath cuermore bene vered
with trouble and persecution of the wicked:
As when Abell , which was killed of hys
brother : Elay , most cruelly sundered with
a Saw : Jeremie, that was stoned to death
by the people in Egypt : Zachary, slayne
by the Priestes : John, by Herode : Christ,
by Pylate : Steuen by the Jewes : the A-
postles by cruell Tyrants ; and so manye
Martirs, assigned to death , and extreme
punishment : and as the godly who of wic-
ked scorneres are so troden vnder foote , that
oftentimes they are reputed for most vyle
abiects,

Wisd.
Esay.8.

abiects, and the crime of newe seditious devise, and doting foolishnesse, layde to their charge : (and therfore the Prophet constrained, by reason of their enuie, hatred, reprochings, slaunders, and tauntes, sayde with lowde voyce : beholde I, and the chil-
dren, which the Lorde hath given me, are a token, wonder, and prodigious thing in Israell:) yet is it a delight among so many miseries of this life, in so variable cases of mens dealing, in such tossing and turning of the world, in so many terrors of punishments & rebukes, to remember, how farre from impatience, the saintes of God bee : with what a cheerefull countenaunce they depart from this life, and with how stedfast a minde they go towarde their death ; as towarde the gate of eternall life. How did the seauen brethren, and their noble mo-
ther (of whome the storie of the Machabees puttes vs in remembrance) howe light set they by those horrible tormentes : how scorned they the cruell tyraunt : how smally did they weigh all thinges present before their eyes, in respect of the immortall joy to come. And no maruell : although a mortal

The stedfast
joy of Mar-
tyrs at their
death.

2. Mach. 4.7.

Dd. iii. man,

From whence commeth

The effectient man, that hath not the spirite of God, will
cause of the
Saints tra-
guilitie in
affliction.

be amazed thereat. For God hath made a
choyse of the heartes of such as haue a good
conscience, and charitie therewithall, which
maketh euery thing verie pleasaunt, be it
never so bitter and vncomfortable: whome
he will swetelye inspire with his peace,
which excedeth all capacitie and understand-
ing, and who shall be to him in stede of a
Temple, wherein he will dwell and walke.

¶ From hencie springeth out, that wonder-
full pacience of the Saintes, who perceyue,
that their obedience shall be bountifullly re-
warded in tyme to come, and shall be preci-
ous and well accepted in the sight of the
heauenly father, through Christ. Hereby, is
the whole minde possessed with God, and
strengthned by him: and hereby, is the liue-
ly hope of immortalitie to come, confirmed.
God onely, which is the chiesest, and that
one alone godnesse, doth by the presence of
his comforting spirite in the tyme of trou-
ble, so recreate and satisfie with ioy, the
mindes of his elect, that eyther they plain-
ly put away all feare both of iniurie done
vnto them, of pouertie, of banishment, of

con-

the pacient of Saints. 100

contempt, of infamie, of prisouement, of tormentes, and of other miseryes and calamities: or at least wise, beare them out with an excellent courage. For they desiring (as the Apostle did) to be loosed, and hoping assy, Death an ad-
uaantage to
the elect. to die wel, count death an aduaantage to them, to seperate them from all miserie, & to give them an entring to all aboudance of good things; whither they desire to be caried with full sayle: (as did Simeon, who after he had seene the childe Jesus, pronounced out this verse, saying: Lorde nowe lettest thou thy seruauant depart in peace. &c.) that the soule being loosed from the prison of the body, wherin after a sort it lyeth as it wers brought a sleepe: maye stie vp to hit quiet rest, to delectable peace and libertie, and to euerlasting life: where, it may continually draw out of the plentiful fountaine of gods blessed maiestie, continuall pleasures, delectations and ioyes. Who then had not rather, with the wayfaring man, (if it so pleased God) be ridde at the first storne he commeth at by the way, than to endure so many grieses, so many labors and daungers, to the bitter syring of his bodie, during the whole

From whence commeth

whole course of his tourney in this life. For
the children of God mourne, while they yet
live within this earthly mansion of the bo-
die; which being once consumed, they know
how they haue a dwelling place with God,
even a mancion not made with handes,
but such a one, as is cuerlasting in heauen.
And they being lightned with a sure hope
thereof, doe endure all maner of troubles,
not onely with a pacified mynde, but with
a willing and a glad heart also. They count
banishment for defence of the Gospell, and
for righteousness sake, but a trisile. They
know that in this lyfe, the rewarde of ver-
tue, is the hatred of the worlde, is persecu-
tion, is hunger and banishment, which they
had rather enter into among other perfite
evils of God, and to wander here and there
vncertainly, than by remayning among Id-
olaters, to possesse a fine and delicate lyfe:
while in the meane tyme by assenting, and
subscribing to their evils, they shall of ne-
cessite lose god's fauour and eternall life
also. They beleue the wordes of Christ,
that if one countrie forsake them, they shall
be receyued of an other: euening Mesopota-
nia

Hatred of the
worlde, the
rewarde of
virtue.

Banished
for the gos-
pelle of christ.

Math. 10.

the patience of the Saintes. 101

nia entermyned Iacob : the lande of Madian, Moses : Phalestine, David , being driven out of Iudea : and Egypt , that receyued Ioseph and Christ . There is no place destitute of godly charitable men, who not being forgetfull of that saying of Christ (he that receyveth you receyveth me) desire to be made pertakers of the Gospell,in helpling of the pore needle defenders therof, yea , and rejoyce at the present occasion offered , making much of the same : whose heartes the Lorde doth incense , to helpe, cherishe , and harbour , the holye succorlesse straungers of God. Wherefore, they take no care for their meate and drinke, but *Psal. 146.*
cast all their care vpon the Lorde , who gyueth fodder to the Cattell , and feedeth the yong Rauens which call upon him. He sendeth downe rayne , which bringeth forth hearbe , to seede them , whiche they wander in the desert Mountaynes . He heareth the creaking of these little birdes , as it were a prayer made unto him : & being hated of their dammes (as chickens out of kinde) and forsaken but new hatched, white, & unfeathered, he doth seede eyther with the dewe of heauen,

How God
provideth
for the yong
Rauens.

Ce.j. uen,

Gods goodness

uen, (as some thinke) or else with wormes,
that b̄æde in their nest. If God then so fa-
uourably beholds the beastes of the earth,
and the soules of the ayre, how much more
of his abundauat godnesse, will he be pre-
sent with his owne people, which crie out
to him by fayth, and stedfastly waite for
his onely helpe? But and if it happen, that
Gods people, receyue not alwayes, fode, of
God their Sauour, in the most liberall sort,
yet doe they waite for some heard and small
pyttance: according to that saying of Esay.

The Lorde (sayth he) shall giue you the
bread of trouble, and the water of aduersity.
Wher unto, the Lorde is accustomed to
stande in time of extremitie: and with such
hardnesse they being exercised, can easilie
holde themselues content. For God doth
suffer none of his elect to be brought to vt-
ter penurie, and to die for hunger, unlesse
they bee chosen oute to bee Lazars, (that
is to say) singuler examples of sufferaunce.
And therefore his will was, that Helias, be-
ing driven away, and forced by flying to
shift for himselfe, should be fedde and nou-
rished by the Widdow, and by Kauens.

Esay.30.

Moreover,

Moreover, the constant elect, are no whit grieved with the long prosperitie of the wicked : whom they wilche rather to conuert and amende, than for theyz obstinate continuance in naughtinesse, to haue them iudged to the fire of hell, and to take theyz porcion with the Deuill and his Angels.

For such, they knowe the will and pleasure four cause
les whye
god sufferes
the wicked
so long to
florisse.
of God is, that the vngodly, eyther by theyz long felicitie, may be called to repentaunce, and to forslake their impietie : eyther that the god **GOD**, seeing them to refuse the goods everlasting, may minister vnto them the more aboundinge of worldly thinges here, to the ende they shoulde receyue nothing of his goodnessse in time to come : eyther, because men may be put from þ desire of reuenge, and prouoked, after Gods example, to loue their enimies, when as God Rom. 2.
Luke. 16.
Mat. 6.
not onely spareth his enimies, but is also beneficall vnto them : Or else, God vseth such wicked men, as instruments, both to punishe the misdemeanor of euill men, and to exercise the vertue of good men. Which thing is confessed by Dauid, in that prayer Psal. 16.
of his, in the xviij. Psalme. Up Lord (sayth he)

A repetition and
he) deliuer my soule from the vngodlye,
which is a sworde of thine, and from the
men of thy hande.

A repetiti-
on of that
whiche
went be-
fore.

I haue taken upon me now in this whole
discourse of true quietnesse of mindes,
(which I trust every man will graunt me
with fauour and godd will) the office of a
whetstone , whose part is to make the yron
teale sharpe, it selfe being unfit to cut . So
the truce tranquillitie of the minde , enuy-
roned with the godly compaニー of all ber-
ties; and richely noted out with varietie of
all maner of Gods giftes : I haue described
with the Pen of this my contynued stye.
The myghter himselfe meane and base, be-
ing at no rest from worldly disquietnesse ;
endeuoring to direct others , to the shozc of
perfection, and yet my selfe bearing me suf-
ficient recorde, of mine owne euilles : and
perceiue verie well , howe I abide amidst
the surges of sinnes, not exempt from feare
of wracke, in so huge a breaking in of los-
ses and discommodities . I haue set forth
the pacient tranquillitie of the iust, as well
in all thinges, as specially in time of trou-
ble and aduersitie : not to the intent we
should

should beholde the same with curious eyes
onely (as ydle gazer's doe) and receyue it
with outward shew of basne gratulation,
as some fruite might arise therof: but with
an inflamed zeale, (after the example of the
Saintes) to laboz and sryue, even with all
diligence and indeuour, who shall doe best
therein. Wherefore, let vs not leane to those
soure sinfull conclusions, which the ambici-
ous, covetous, voluptuous sort, and which
the Cynike Phylosophers doe porpose to
themselves. Let vs not put anye kinde of
confidence, eyther in the assistance of men,
or abundance of friendes, in the great-
nesse of riches, or strength of an hoste, and
power of men, that by such maner of states
we think to leade a moxe safe and quiet life:
but let vs referre our whole confidence to
the true God, being autho: of the true tran-
quillitie of our mindes. Let vs not rudely
rushe into other mens offices, but to thys
thing onely take heede, that we content our
selues with our calling: and the state of
lyfe, that we are in, let vs order it well and
decently, and not wilfully, by coveting to
come to that place and degree, wherewinto

Ge.iiij. we

A Repetition and

We can not aspire, bring sorowes vpon vs,
through our owne folly. Let vs vitterly re-
nownce the studie of such Artes, as are not
admitted vs to deale in. Let vs take in our
handes the booke of Gods woorde, that bes-
ing occupied therin both day and night, we
may refreshe our mindes with fruitefull
and pleasaunt consolation, and from thence
drawe, as out of the pure fountayne, a
right judgement, as well of controuersies
concerning our sayth, as also in all other
things: that we being thoroughly taught
thereby, maye spic as it were by an infalli-
ble marke, what kinde of worshipping
God doth admit, and what he is displeased
withal: and plainly discerne therby, truth
from falsehood, right from wrong, the pure
sinceritie, from counterfeyt shewe, and the
thing which is honest, from that which is
vnhonest: that we maye with confident
wisedome, iudge betwene the worke of
God and the worke of the Deuill, and pru-
dently and cutninely distinct and seuer the
one from the other: least we shoule both ig-
norauently and wickedly, ascribe those euils
to the gospell, whiche through mans owne
peruerse

Que vi auer

Que applicacion

Finis

peruerse dealing , and the Deuilles crucill
malice, are brought vpon vs. Let vs banish
away inordinate disquietnes of our minds.

Let vs remoue the anguishe of our consci-
ences, by flying to Christ for succour. Let
vs make spedde to come to thys our sauioz,
with a sounde faith, and learne to depende
onely vpon him : by whome we are lead,
from the vaine similitude of god thinges,
vnto the true and euerlasting goodnesse it
selfe . Also , when we be troubled in our
consciences, let vs go to the minister of the
Church, such a one as is godly , no babler
of things tolde him, but well wylling, & at-
tent in charity : One that can induce trou-
bles with vs : One learned and exercised in
Scriptures , and garnished with gistes of
knowledge : who as a skilfull Phisition, is
both wylling and able to make medicine in
due time for every disease : who sometime,
feeling in himselfe, the fall of his owne con-
science, shall easily be able to staye vp ours
when it beginneth to wauer and decaye.
But & if such a one, be not readie at hande,
nor may easily be founde out, so as his aide
maye be with vs , then, refusing others,

which

A repetition and
which be unlearned, vngodlye, vaine tal-
kers, drunkardes, rashe bablers abroade,
whatsoever we tell them in secret, affected
with no priuate feele of sinne, no Priestes,
but counterfeyters of Priestes, no nor mi-
nisters of Christ, but bondslaues of Da-
than, and rascall of the common wealth:
of whome we cannot luke for remedie of
our sinnes, nor to be instructed in godliness:
(For how can they by their doctrine make
vs better, when by their examples they
may make vs worse) refusing such, I say, let
vs, if so occasion fall out, go to the lay man
which is indued with the same gifte that
are in a godly Minister, and with him let vs
conferre: to him let vs open our grieses
and troubles: if he can give vs anye good
councell, let vs heare and receyue it with a
willing minde. Let vs often deare in re-
⁺membraunce the mistery of our redempti-
on, accomplished and performed in Christ:
and wheresoever the holye Supper of the
Lorde is rightly distributed and ordered as
it ought to be, thither let vs often assemble,
to receyue the same worthilye together.
fructus [#]Whereby we shall strengthen our mindes

in the sure hope of our saluation, we shal also take fruit of the heauenly pleasure, while we yet liue here: and when we be called by God to depart this life, we shal be in a good readinesse, and well settled in an excellent hope of dying well. But if so be we cast all shamefastnesse from vs, making our selues common to false Gods, to commit adultrie with them like shamelesse Harlots, and so wickedly depart from God, leauing him, so louing a husband, to runne like a light hus wife a whoring to Idols: it is greatly to be feared, least he make vs a Bill of deuorce-ment, and then we vtterly loose his heauenly grace and fauour, and through our owne default, be depryued of the heritage of that blessed kingdome, and so put for euer from that most delectable beholding of god, from the felowship of Angels, and societie of Saines. Let vs not imagine in our selues god intentes and meanings, when they haue a shewe thereof, and yet be contrary to the worde of God: since from thence rise oftentimes doctrine of Devils, and superstitious and vngodly customes: but wyth great charinessse, let vs reiect them from vs.

ff.s.

For

good intentes, wher ar contrary to the
word of god, do deceme vs.

A repitition and

Exempla

- 1 For by them, the children of Israell being beguyled, did sacryfice their children to Saturne. Thereby, Aron ereked the Caulfe, to the intent he might keepe the people in their duetie and obedience. Thereby the Ieswes persecuted the Apostles, supposing they did God good seruice therein. Let vs beare away, what happened to Vza for staying the Arke, & to Saule for sauing king Agag and the best cattell. Let vs not thinke, that we ought to proue our owne wisedome, or to followe the aduise of mans heart, which is prone and inclyned to euill, nor to doe that which seemeth good and right in our owne eyes: but let vs doe that, which the Lorde our God hath willed and commaunded vs to doe: whose voyce when we here, let vs not harden our harts, but in hearing the same, to declare our true obedience, which the Lorde hath alwaye preferred above oblation and sacrifice. Let vs never so long as we haue breath and lyfe within vs, consent to the intisements of the world, to the suggestion of Sathan, or to the de-sires of the fleshe: nor suffer our selues, through their iolly flatteries, to be inchaunted
- 2
- 3

Exhortacio
que facienda

8. q. fugientia

fed and ouercome , as it were wyth the
swete tyme of the Marmayde : or to rest
(as seemeth to the vngracious) in the plea-
saunt slumber of sinne . But let vs with-
stand them , with all our force & might , de-
termining to make continuall warre wyth
those thre most cruell aduersaries . Let vs
call to remembrance, that God is our sancti-
fication : and by lyving well , let vs trie
+ whyther we haue the testimonie of a good
conscience : and not onely to laye holde of
the lively hope of our saluation , but every
day also , to increase the same more & more .
Let vs knowledge and confesse , that the
most true worde of God , (which is the on-
lye comfort of our soules , and wherein
consisteth the spiritual kingdome of Christ)
is taken away from vs for our vnthank-
fullnesse , and that we haue deserved to be
put from the same : which is so inestimable
a benefite , as Dauid being amazed , when
he thought therevpon , song this Verse :
The Lorde (sayth he) hath not done so to
euery nation , nor his iudgement hath he
opened to the heathen people . Wherefore ,
with iust sorrowing let vs lament : and let

In the time
of Queen
Mary.

A repition and
vs pray to God contynually , that he wyll
forget our sinnes , and restore vs to hys
grace and fauour againe . And although,
not bicause of our vnworthynesse , yet for
the aduaancement of his name, and chal-
lenging of his honor , he will rise vp and
defende the constant defenders of his pure
religion, and ouerthowe the obstinate ad-
uersaries of the truth, which are Authors
of darkenesse , and subuerters of soules :
that he will by his iust iudgement giue
them due punishment for their desert. Who
knowing him to be God , doe not glorifie
hym as G D D , nor obey the Gospell of
our Lorde Jesus Christ : but wandering
in their owne inuentions , and sticking to
their owne wylledome , rather suppresse
and keepe vnder the worde of G D D .
But these (except they shortly repent)
shall suffer punishment , euen death euer-
lasting, from the face of the Lorde , and
from the glorie of his might : when he shal
come to be glorified in his Saintes, and be-
come wonderfull unto all true beleeuers in
him . But if affliction fall upon vs, let vs
recken it in steade of a benefite unto vs:
since

since the Lorde thereby, rather informs vs
as children, calling vs into the right waye,
then reictes vs as Bastardes and repro-
bates, to reserue a greater punishment for
vs in Hell. Let vs in tyme of aduersitie, ab-
andon all naughtie murmurings against
our merciful God, and vse often prayer and
thankes giuing vnto him, with a sure hope
and confidence in his mercy: which thing,
is the most acceptable sacrifice of all other:

- # If affliction oppresse vs, and there be no
staye of miseries and disquietnesse, let vs
by stayng vpon Gods promises, cast our
minde beyond all griefe and vexation, vpon
the euerlasting good thinges: and by lay-
ing the one against the other, transserre
those heauie troubles, which presently mo-
lest vs, to the rewarde of immortallitie and
euerlasting ioyes to come. Let vs fully re-
solute with our selues, that there is neyther
fortune nor chaunce, but that all things be
most righteouslly governed by the prou-
idence of God almighty: and that, what
displeasure and miserie soever doth hap-
pen in mans life, happeneth for the best
to them which haue respect to godlynesse.

Ff.iii. and

*thankes givinge
Praised be god*

reclusio

A repitition and
and loue God from the bottome of their
hart: and hauing a feruent zeale towards
him, doe desire him earnestly, doe chose
him for their Protector and defender in all
their affaires, doe call upon him onely, doe
flie to his mercie onely, and doe repose
their trust on him as their onely and alone
succour. So we putting our trust in the frē
goodnesse, mercy, and clemencie of almigh-
tie God, shall be replenished with excellent
comfort, and being kindled with loue of the
true & eternall good things, shal be brought
with a full and perfite course to that most
desired quietnesse of minde. Where we be-
ing filled with the spirite, be it in prosperity
or aduersitic, let vs speake vnto our selues
in Psalmes, and Hymnes, and spirituall
songs, singing and making melodie in our
hartes, with thanks giving alwayes to the
Lorde for all thinges, in the name of our
Lorde Jesus Christ, which is one and the
same both yesterday and to day, & for euer-
more. To God the Father also who is king
of Kings, and Lorde of Lordes: who one-
ly hath immortalitie, and dwelleth in the
light that no man can attaine: who large-
ly,

exhortation of the Author. 103

lye, plentifully and abundantly, will par-
ticipate with his elect people, the thing
which here onely in the heartes of Saintes
is begonne: even the rest of eternall life
which we so greatly long for: through his
beloued sonne, in whome he hath made
vs deare vnto him: To him be domi-
nion, vertue, power, glorie ho-
nor, and prayse euerla-
stinglye, worlde
without end.

Amen.

FINIS.

